

A
DISCOURSE
OF
Family-Worship,

In Answer to this Question,
*Upon what Scripture-Grounds
and Reasons may Family-
Worship be established and
enforced?*

Undertaken upon the Request of the
United Ministers in and about London.

By GEO. HAMOND, M. A.
And Minister of the Gospel.

Together with an APPENDIX, Written
by that other Reverend Brother, to whom
also, the Answering of the Question touching
Family-Worship was recommended.

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the Angel in the Poultry. 1694.

DISCOURSE

OF



To the Right Honourable,
Sir William Ashurst, Kt.

Lord Mayor of the Renowned
City of **LONDON.**

My Lord,

SHould I have adventured to prefix to these Papers the Name of any other Person, who bears a Character, or makes a Figure in the World, equal to that of Your Lordship, it is likely that a large and well-contrived Apology might scarcely have been sufficient to excuse my Confidence. But so great is the Civility and Condescension of Your Lordship, that any Honest Man, who comes upon a justifiable Errand, may find an easie Access to you.

Your Generous Temper was a fair Inducement, but that which was my prin-

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Principal Encouragement to make this Address to Your Lordship, was your long, serious, and unaffected Profession of Scriptural and Practical Godliness. This was it which gave me Assurance, That in Presenting to You A Discourse of *Family-Worship*, I shall only offer to you that which is Familiar to you, and, by long and experimental Tryal, found to be very consonant to the Holy Scriptures, and the common Principles of true Piety.

If I should be so vain, as to attempt to Flatter a Person of your Worth and Wisdom, I might not only be justly despised, but also derided. Because my Lord Chief Baron hath Publickly told the World much more of Your Character, in a true Representation of you, than a Sycophant could have counterfeited. And your Actions do at least confirm, if not exceed, all that which so Great and Noble a Person hath spoken of you.

I had not, my Lord, any Intention, by this Dedication, to expatiate in the Commendation of Your Vertues: Nor any Ambitious Design to make my self thereby known to the World; as presuming, That whosoever should read Your Lordship's Name at the top, would have
the

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the Curiosity to see, whose stood at the bottom. It is now too late for me to study such little Artifices. For I have spent my Life hitherto in no ungrateful Retirement: And it would be to small purpose for me to desire to shew my self to the World (especially having nothing considerable to Entertain Men withal) when, according to the ordinary course of God's Providence, I am ready to leave it.

But the real and naked Reason why I was desirous that Your Lordship's Name should appear before this Discourse, was the hope which I conceived, that thereby some might be induced more seriously to consider the Subject therein treated on, which all must grant to be of great Importance.

My Endeavour to Assert and Establish *Family-Worship*, is an Undertaking, which, I am confident, all good Men will allow of, and Your Lordship will Patronize. As for the Failures and Weaknesses which are too visible in the management of it, I promise my self that either Your Lordship's Candor will over-look them, or your Goodness Pardon them.

Let others be as severe as they please in Censuring, and as supercilious as they will in despising the Composer, yet I shall be heartily thankful to those who will

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bring stronger Arguments to prove, or more effectual Perswasives to Recommend this excellent part of Religion to all that bear the Name of Christ in the World. I am almost assured, that there are none who will directly and openly appear against it. And if Men will use no other Weapons than those of Scripture and Right Reason, I am perfectly sure, they cannot shake it. May God be better served by us, in all Capacities and Relations; in our Congregations, Families, and Closets, the only Design of these Papers is attained.

Almighty God afford Your Lordship his Gracious Assistance, and carry you through your Eminent Magistracy with Prudence, Integrity, and Honour; and Command his Grace and Blessing to rest upon Your Vertuous Lady, and all the Branches of Your Worthy Family.

And thus, my Lord, with your Permission, I shall adventure to Subscribe my self,

My LORD,

*Your Lordship's very Real, and not
only Your Nominal Servant,*

Geo. Hamond.

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To all the Religious Worshippers of God in their Families, Inhabiting in and about London: Particularly, to those of that Congregation, in which the Providence of God hath set me to Labour in the Word and Doctrine.

I may be expected, that I render some Account of My self, and of the Reason why I dire this Discourse to you: Because it is likely that I am known to few, comparatively, of that great Number, which I hope are comprehended in this Inscription. I have, from my Youth, to my grey hairs, been employed, according to the Grace vouchsafed to me, in Ministering the Gospel of our Lord Jesus Christ, tho' in much weakness and manifold failings; for which I humbly implore pardoning Mercy, and hope for Acceptance through the Blood of Christ. During those Years in which I have exercised my Ministry in this City, I have appeared but little out of the Limits of that Congregation, on which my Attendance was especially required, unless it were occasionally at the Morning Exercises, and rarely to assist some of my Brethren. Neither have I been forward to Print any thing, being conscious to my self of my own

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Insufficiencies, only I was under a kind of Necessity, to suffer two plain Sermons to go abroad, one in the Fourth Volume of the Casuistical Morning Exercises; the other a Funeral Sermon for my respected and beloved Brother Mr. Steel. And now I am to send forth this Discourse of Family-Worship: And I think my self obliged to let you know, by what steps I was led to the Publication of it.

Some Months since, * Another

* Mr. Mat-
thw Barker. Reverend Brother and my self
were desired by the United Ministers to draw up a short Account of the Scripture-Grounds and Reasons for Family Worship. This was done by that other very Judicious Person. And I also offered them some hasty, indigested thoughts about it. But afterwards I bestowed more time upon that Subject, which produced this Discourse that I now present unto you; Not as coming from the United Ministers, but in my own Name only. And I desire that this may be well observed, that it may appear, that my Brethren are not responsible for any thing that is faulty or defective herein. If therefore any Persons shall take Exceptions at what is here asserted, I hope they will be so just, as to level their displeasure at my self only. This is enough, and perhaps too much, touching my self.

As for the Reasons, why I direct these Papers to you, I think my Calling doth License

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me to declare (as I am able) the whole Counsel of God. Neither doth any thing, that I know of, forbid me to assist the Children of God, for the furtherance of their Knowledge, Faith, Holiness, and Comfort. Besides, I humbly conceive that this Discourse may be proper for you, and acceptable to you, because it brings you no new Doctrines, but the Common Faith and Practice of the Saints, throughout all the Ages of the Church. Here you will not find anything to perplex your Minds, disorder your Affections, or waste your precious Time, in reading the fiery and endless wrangles of them that contend for Glory, or Victory, without any great advantage to the clearing, or establishing of the Truth. But in this small Piece, there is nothing to disturb your Repose, or retard your Progress in Holiness: But, by the Blessing of God, ye may meet with something which may inform your Judgments, and engage you with greater vigour and alacrity to Exercise your selves in this excellent part of Practical Religion. This I think sufficient, not only to Excuse, but also to justify the making this Address to you.

I have mentioned these things, because I thought it decent to testify that Respect which I have for you, accounting it would have been a piece of Rudeness to have obtruded these Papers upon you, without some Previous Application. And also to ease the Enquiries

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of some who may be willing to peruse this Discourse, and, in order thereto, have a mind to know something touching him who drew it up.

But I confess the principal Design of this Preface, was of a very different tendency, than to Apologize for this Inscription, as an Invitation to your Reading of the Discourse it self: For I resolved, upon this Advantage, to lay a few things before you, which I apprehend do deserve your serious Consideration. As,

1. Hoping that you will find something in this Discourse, that may inform and confirm your Judgments, That Family-Worship hath a Divine Warrant: Let me beseech you to persevere in the performance thereof, with full assurance of Faith: And if you meet with any Suggestions that may unsettle you, whether they arise from your own Darkneß, or Weakneß; or from the Cavils or Scoffs of others, ye may fortifie your selves against their Insinuations. And also, I entreat you to observe, and fix in your minds such Arguments for Family-Worship as appear to you most plain and forcible, and to make use of them (as a fair Occasion may be offered) to satisfie those who question or blame your Practice. That they may see, that you are not led thereto by Singularity, or Affectation; nor meerly from Custom, or the Ausbo-

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Authority of your Teachers, but from Scripture-Grounds and Directions, and the Common Sentiments of all the Children of God, and their Example in all the successive Ages of the Church. Who knows but that your Charitable and Prudent Management of such Advantages as Providence may put into your Hands, may be blessed by God, that the Ignorant, or Prejudiced may receive Information and Satisfaction, and the mouths of the Refractory may be stopped?

2. As I have endeavoured to lay the Ground-work upon which Family-Worship is built and established, strong and deep; so I beseech you not to build upon it Wood, Hay, or Stubble: I mean a slight and superficial Performance thereof; but that ye would, as oft as ye are employed in this Holy Work, be sure to preserve and excite that Divine Principle of Grace, which is planted in you by the Holy Ghost: Remembering (what is often insinuated in the Discourse it self) That Family-Worship, rightly performed, is truly and really Divine Worship: And therefore to be always carryed on with a profound Reverence toward the Divine Majesty, and with great Humility and Sincerity, as that which is to be offered up to the most Holy and Blessed God, through Jesus Christ the Mediator, by the aid and assistance of the Holy Spirit. Bear with me, if in this mat-

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ter I endeavour to stir up your pure Minds with the uttermost Efforts of Zeal and Charity that I am able to put forth. For I fear (God grant it may be without cause) that this part of Practical Religion, as well as others, hath suffered a lamentable Declension, from its pristine Vigour, among Professors. There are (God knows) too many Symptoms, that the Power of Godliness lies languishing and withering among us. Let us remember from whence we are fallen, and Repent, and do our first works. When Men satisfy themselves with retaining the Images and Pictures of Divine Ordinances, or Holy Exercises, and have either relinquished or lost the Spirit and Vital Power of them, the Effects will be found to be very mischievous and dreadful.

3. Let me have leave to press you with a justifiable Importunity, to keep up the constant and uninterrupted performance of Family-Worship, and do not suffer it, upon any Pretension, to be interrupted, or hastily slubbered over. I confess, there may be some Circumstances which may unavoidably necessitate the Contracting thereof (for that time) in several parts thereof: So that the Reading, Prayer, &c. may be the shorter. But take heed, that what may be allowed upon some rare and unusual Emergencies and Occasions, do not betray you into a Customary Indis-

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Indifferency of Spirit, and so from an evil Principle or Habit, your Family-Worship become slight and short, that ye may gratifie the World, or some inordinate Affection and irregular Passion. When ye find these Indispositions, or Prevarications to get ground upon you, then, in the strength of Christ, excite and engage your hearts to greater Sincerity and Fervour in your Family-Duties: Hold them close to them, and suffer them not to start aside, like deceitful Bows. And here I must be allowed to give vent to that just Sorrow and Indignation, which are stirred in me, by observing how this Spiritual Distemper increaseth, and eats into the Vitals of Religion. At first some continue the Exercise of Family-Worship in the External part, but with great Remissness, or Indifferency of Spirit. Then, upon some real, or imaginary Necessity, they give themselves a Dispensation to omit it altogether for once, and are not humbled for it, if it were indeed their sin, nor are sensible of the Prejudice which they sustain thereby, and so smart under it, as their Affliction. And at last, Necessities and Obstructions come to be so multiplied, that Family-Worship cannot find a convenient season to be entertained in, possibly in two or three days. When it comes to this, the Persons (to say the least) are certainly under a Spiritual Tertian or Quartan

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tan Ague, for this cannot proceed from the Spirit of a sound Mind, which is even and steady. That I may therefore contribute my best assistance to those who labour under this Infirmary (supposing them to have the Root of Matter in them) and, by way of prevention, to Antidote such as may be in danger of falling into it, I shall endeavour to impress upon Conscience the necessity of the daily performance of Family-Worship.

1. When ye thoroughly search into the Scripture-Grounds and Reasons of Family-Worship, ye will find them to be as strong and prevalent to establish daily Worship, as the Worship it self. For ye may observe, that our Blessed Saviour giving Directions about Prayer, prescribes this Petition, [Give us this day our daily bread.] Here it is evident, that daily Bread must be daily asked. It is not then sufficient that we at once pray for Bread for a Month, or a Week, or three, or two Days, but this must be done every day. And I doubt not but every serious Person doth believe daily Grace to be as valuable and necessary as daily Bread; and that our Souls do want Supplies as well as our Bodies. I am willing to hope, that Family-Worship (of which Prayer is an Essential part) hath been sufficiently asserted in the Discourse it self; and if so, by our
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Saviour's Determination, there must be daily Family-Prayer.

2. Though the Petition for daily Bread, doth include all other things necessary for our Supply and Support, while we are passing through this frail Life: Yet forasmuch as our Blessed Saviour is pleased to signify them under the Name and Notion of Daily Bread, and so to point to our daily Repast: This may invite us to take notice of the ordinary stated Seasons, in which Families do usually come together to receive it. But in this we are not to be determined by National Customs, which may be variable, nor by what particular Persons may choose for their Families, but by that which was the ordinary Practice in those Times and Places, which the Scripture speaks of. In it we find, That their customary, stated Meals were twice a day, and are called Dinner and Supper. Luke XIV. 12. — When thou makest a Dinner or a Supper. The Dinner-time was in the former part of the day.

Gen. XLIII. 16. These Men shall Dine with me at Noon. Which the Chaldee thus Paraphraseth, These Men shall eat with me at Dinner. The Supper-time was in the latter part of the day. Luke XIV.

17. And he sent his Servants at Supper-time. Hence it ap-

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ἀρχῆς, ἢ
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ἐσπέρῃ.

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pears, That the seasons of taking their common Repast together, were, in the former and latter part of the day, which are in Scripture ordinarily called, The Morning, and the Evening, allowing to either of them a due Latitude. This may be exemplified by one Instance. 1 Kings XVII.6. And the Ravens brought him (i. e. Elijah) Bread and Flesh in the Morning, and Bread and Flesh in the Evening. That is, at the usual Meal-times of Dinner and Supper. That which I have to offer from what I have mentioned touching the ordinary Meal-times, which were twice in a day, is this; That seeing we receive our ordinary Repast twice a day from the hand of God's Bounty, and our Saviour teacheth us to pray for our daily Bread, may not this, without straining the words, be a fair intimation to us, that Family-Prayer should be performed twice a day? If any shall judge that this Reason is defective in Evidence, or Cogency, yet I am sure, the Invitation from hence, to Pray twice a day in our Families, is very allowable and Pious, and, on that Account, I may be permitted to recommend it to those, whose Piety may encline them to embrace it.

3. We have yet more clear and pregnant Indications, That God's Solemn Worship is to be performed twice in a day: And that the ordinary

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ordinary Seasons for it, are the Morning and the Evening. Only, let it be remembered, that the terms of Morning and Evening, are to be extended to their due Latitude; for each of them contains the space of several hours: And yet they are to be so bounded and limited, that they may be distinguished the one from the other. This being premised, I shall produce some Scripture-Arguments to strengthen this Assertion with great Brevity, though the narrow limits of a Preface will not allow me room to expatiate upon them.

1. We may Collect so much from the Disposal and Determination which God himself hath made in his Providence; for he hath manifestly divided the Day into the Morning and Evening; and hath put a signal Remark upon each of them. Psal. LXV. 8. — Thou makest the out-goings of the Morning and Evening to rejoyce, (or sing) that is Objectively, that such as fear him, may be excited to Adore and Worship him Actively. Both these Seasons for Holy Worship are mentioned Conjunctly, Psal. XCII. 1, 2. It is a good thing to give thanks unto the Lord, and to sing Praises to thy Name, O Lord most High. To shew forth thy loving-kindness in the Morning, and thy faithfulness every Night. And Distinctly, in the Morning.
Psal.

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Pfal. V. 3. My voyce shalt thou hear in the Morning, O Lord: In the Morning will I lift up my Prayer unto thee, and will look up. *In the Evening, Psal. CXLI. 2.* Let my Prayer be set forth as the Incense, and the lifting up of my hands, as the Evening-Sacrifice.

2. *The Equity and Reasonableness of Morning and Evening Worship, may be argued upon Scripture-Grounds. (1.) As for Morning-Worship: Common Gratitude will engage us to Praise God for his Protection over us, and that Rest which he vouchsafeth to afford us in the Night-season. Lam. III. 22, 23.* It is of the Lord's mercies that we are not consumed, because his Compassions fail not: They are new every Morning, great is thy faithfulness. *And both Conscience and Prudence will oblige us to pray for his Direction, Assistance, and Blessing upon what we undertake*
Psal. CIV. 23. in the day. For then Man goeth forth to his Work, and to his Labour until the Evening.

And it is God's Blessing that causeth us to prosper in our Employments. We should therefore Pray, as Psal. XC. 17. — Establish thou the works of our hands upon us, yea, the work of our hands, establish thou it. *For this, Abraham's Servant bath set us a fair Copy to write after, Gen. XXIV.*

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12. O Lord God — I pray thee, send me good speed this day. Thus did Nehemiah, Chap. I. 11. — Prosper, I pray thee, thy Servant, this day. *The committing of our works thus unto the Lord, is the most effectual way to have our thoughts established.* (2.) For Evening-Worship: We are then to Praise the Lord, who hath blessed our going out, and our coming in. To commit our selves to his Almighty Protection, Psal. IV. 8. I will both lay me down in peace, and sleep; for thou, Lord, only makest me to dwell in safety. The Inhabitants of this City (one would think) should be very apprehensive hereof, who are so often terrified by the breaking in of Robbers, and the flaming of Houses on fire, in the Night.

3. Morning and Evening Worship may be enforced from many Scripture-Injunctions, which require us, To Pray without ceasing, 1 Toeff. V. 17. That men ought always to pray, and not faint, Luke XVIII. 1. Let us offer the Sacrifice of Praise to God continually, Heb. XIII. 15. The meaning of such places cannot be, That we should do nothing else but Pray; but that we should not fail to Worship God as often as he makes it our Duty so to do. And that will appear to be in the Morning and Evening

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ing at least. For so we find the word [Continual] as it refers to Divine Worship, to be interpreted. Exod. XXIX. 38, 39. Now, this is that which thou shalt offer upon the Altar, two Lambs of the first Year, day by day continually. The one Lamb shalt thou offer in the Morning, and the other Lamb shalt thou offer at Even. And Verse 42. This shall be a Continual Burnt-offering.

What I have here succinctly drawn up touching the Daily Worship of God in our Families, and that it be performed twice in a day, and that the Morning and Evening are the most proper seasons for it, I do recommend to your serious Thoughts, desiring you to keep these Sayings, and to ponder them in your hearts.

4. My Fourth Request to you is, That ye would Exercise an Holy Prudence in the Ordering and Determining the Circumstances which are likely, in a special manner, to affect your Family-Worship, both as to the Place (if your Houses afford you any variety for choice) and principally as to the Time, which is always very much in your own power. And therein to embrace all Advantages that may promote it, and to avoid whatsoever may obstruct or damne it. Upon this occasion, I hope it will be excusable, if I mention those Complaints, which I have
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heard from some, who, in much anguish, and grief of heart, have bewailed the Disorderliness of many in the management of their Family-Worship, in the unseasonable Timing of their Evening Duties. That the Masters do ordinarily stay abroad until it be exceeding late at Night, and that in the mean time, some of their Servants take the Liberty to be where they should not, and in such Company, as instill into them the Poyson of Levity, Unfaithfulness, or Debauchery; which having once taken Root in them, will not soon, or easily be eradicated. And that those who remain at home, expecting the coming in of the Masters, to perform the Evening-Worship, are quite tired out, either by their Labours in the day, or the weariness of waiting, or the insuperable prevalence of Natural Infirmary, become Drowsie, and so indisposed, that not only their Minds and Affections are dull and lifeless, but even their Senses are lockt up in sleep (through the greatest part of the Worship) which, because they could not take seasonably in their Beds, they adventure to admit, while they are upon their Knees. I do not bring this as an Accusation, or a Reproach to any, but to Caution all. That the Culpable may be induced to Repent, and Reform this Disorder; and that others may be advised to be vigilant,

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lant, that they be not entangled in this snare.

5. I most earnestly entreat you to take care, That your Family-Religion be always seconded and cherished by an Holy Conversation. That as ye set up the Worship of God in your Houses, so ye would preserve the Fear of God in your Hearts; and manifest it in your Lives. Ye distinguish your selves from the Carnal and Profane, by Worshiping God in their Families: Take heed that ye become not the same with them, in any of their Evil Practices. Religion will be sorely wounded, and insolently reproached, if ye give occasion to them who seek occasion, to disgrace both it and you. I must also exhort and beseech you, to walk wisely in your Houses, with perfect Hearts, that your Domesticks be not scandalized. It will be a dangerous stumbling-block in their way, if they hear you speak as with Tongues of Angels, when ye are on your Knees; and out of the time of Worship, hear you speak as Children of Belial; venting you Choler in words of Bitterness and Railing: Or observe in you the unsavoury Eructations of Pride or Passion. For then your Evil Example will Prejudice them more than your Instructions and Prayers will Edifice them.

6. I have

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6. I have one Request more, which I hope I shall obtain as soon as I propose it: That ye would, in your Family-Devotions, strive earnestly with God, That he would be gracious to the Church and State; and that Religion and Righteousness may take deep Root, spread, and flourish among us: That under the Reign of Their Majesties, the Righteous may flourish, and abundance of Peace as long as the Moon endureth. And forget not the Churches of God abroad, Plead the Cause of despised Sion, against her Insulting and Potent Adversaries. That when the Lord shall have washed away the filth of the Daughters of Sion, and have purged the Blood from the midst thereof, by the Spirit of Judgment, and by the Spirit of Burning: He would create upon every dwelling-place of Mount Sion, and upon her Assemblies, a Cloud, and a Smoak by Day, and the shining of a flaming Fire by Night: So that upon all the Glory there may be a Defence.

These are the Requests which I earnestly make to you; and the Advices which I have taken the confidence to lay before you: Assuring my self that they will meet with a kind

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kind Reception from you. And so I commend you to God, and to the Word of his Grace, which is able to build you up, and to give you an Inheritance among all them that are sanctified. Amen.

E R R A T A.

PAge 13. line 33. for *mixt*, read *mix*. p. 15. l. 30. for *prove it be*, r. *prove it to be*. p. 34. l. 9. for *this*, r. *his*. and l. 24. dele *with*. p. 35. In the Margent, r. סננננ. Et *repetes ea*, from ננ *acere*. p. 44. In the Margent, for *de primâ pæro cam institutione*, r. *de primâ puerorum institutione*. p. 49. l. 21. for *that may retain them*, r. *that they may retain them*. p. 56. l. 19. for *not long debate*, r. *no long debate*. p. 57. l. 31. for *yet pray*, r. *ye pray*. p. 72. l. 14. for *reason*, r. *reasoning*. p. 73. l. 26. for *I suppose by this*, r. *by this time*. p. 81. l. 14. for *the conceit*, r. *this conceit*. *Ibid.* l. ult. for *and his Preaching*, r. *in his Preaching*. p. 90. in the Margent, for *hymnodicam*, r. *hymnodiam*. p. 94. l. 1. for *shome*, r. *shame*. p. 95. l. ult. r. *served the true God only, yet because*. p. 99. l. ult. for *ixor*, r. *ixor*. p. 110. l. 15. r. *But as touching the Resurrection of the dead, Have ye not read that which was spoken.*

OF FAMILY-WORSHIP.

BEfore the Case of *Family-Worship* can well be clearly, and satisfactorily stated, I humbly conceive that some General Considerations touching the *Worship of God* are to be premised: Which I shall lay down as *Postulata*, or Propositions to be consented unto, and agreed upon, in this Debate.

1. That the Eternal, Living, and True God is to be worshipped by All. *Psal. XXII. 27. All the kindreds of the Nations shall worship before thee. Ver. 28. For the Kingdom is the Lords, and he is Governour among the Nations. Psal. LXVI. 4. All the Earth shall worship thee.* Scripture-Testimonies may be spared, because this is a Principle engrafted in the *Natural Consciences* of all Men; and professed by Jews, Mahumetans, and Christians of all denominations; yea, by Pagans themselves. They, then, who deny, or cast off the *Worship of God*, are worse than Infidels, and are to be ranked among the Atheists, *Psal. XIV. 1. The Fool hath said in his heart, there is no God. He that pays no Religious Worship to the Deity, owns no God. And he that saith, that he ac-*

knowledgeth a God, but that he owes no Worship to him, doth entangle himself in a wicked and foolish Contradiction.

2. That Family-Worship rightly, and Religiously performed, is truly the Worship of God. For it partakes of the General Nature of Divine Worship, is the same with it for Substance, and hath all the Essentials of it. That it comes to be performed in Families is only Accidental, and a meer Circumstance. They, therefore, who will not admit of Family-Worship, ought, in Reason, to shew either that it is not Divine Worship; Or, That it cannot be performed in Families. *e. gr.* That the Scriptures may not be read in Families, nor God invoked, or praised, nor the Members of the Family be instructed in the Knowledge of God, nor be exhorted to live Soberly, Righteously, and Godly. These are the Instances in which Family-Worship is to be employed and exercised.

3. In order to the Regular, and Acceptable Performance of Religious Worship, it is necessary, that the Worshipers have in them the Principle of Grace, and that the same Principle be duly excited, acted, and exercised. The Principle of Grace is required. *Hebr. XII. 28. Let us have Grace, whereby we may serve God acceptably. John IV. 24. God is a Spirit, and they that worship him, must worship him in Spirit, and in Truth;* and many other places. This Principle of Grace ought to be actually excited and exercised in all Religious Worship. *Rom. VIII. 26. Likewise also the Spirit helpeth our Infirmities, for we know not what we should pray for, as we ought.* Suppose there should be

Grace in the Principle; yet if it be not stirred up, God doth not account himself to be acceptably worshipped. *Isa. LXIV. 7. There is none that calleth upon thy Name, that stirreth up himself to take hold of thee.* That Prayer which is acceptable and successful, must have the Principle or Spring of Activity which is within, wound up, and set a moving.

Hence it will follow, That whensoever, wheresoever, or by whomsoever God is worshipped aright, the Worshipers themselves ought to be Godly, and to Worship him after a Godly sort, with Faith, Sincerity, Activity, and Alacrity, and in the exercise of other Graces. *Jam. V. 16. Bless the Lord, O my Soul, and all that is within me bless his holy Name. Psal. CIII. 1. The Lord is nigh to all them that call upon him, to all that call upon him in truth.* All this belongs to Family-Worship, as much as to any other; though it may be feared, that too many do not charge their Consciences with it so closely and frequently as they ought to do.

4. Persons in an unregenerate, or unsanctified state, are not (while they so continue) in a meet capacity to Worship God acceptably; and yet they are under an indispensable Obligation (in point of Duty) so to do; and are obnoxious to Divine Vengeance, if they do not Worship him. The Reason is evident. Because Man being God's Creature, must of necessity always continue under his Rule and Dominion: And being a Rational Creature, capacitated to Know and Serve him; is, thereupon, bound to Worship him. This will be

clearly made out, if we compare *Acts XVII.* 28. *In him we live, move, and have our Being,* with *Psal. XCV. 6. Let us worship, and bow down, let us kneel before the Lord our maker.* So that neither Man's Impotency, nor Impiety can divest God of his Authority, to require, and command him, to render him that Worship, which is due to him, and to Punish him for his Neglect and Disobedience. This is evident from *Luke XIX. 14. His Citizens hated him, saying, we will not have this Man to Reign over us.* Here they renounce their Allegiance; and, though Subjects *de Jure*, or of Right, yet declare themselves Enemies: Yet could not their Rebellion secure them from the Arm of Justice. For it follows, *Ver. 27. But those mine Enemies, which would not that I should Reign over them, bring hither, and slay them before me.*

From this Hypothesis, Two useful Consequen-
ries may be deduced.

1. That the present state of every Ungodly Person is most wretched and deplorable: And it will appear to be so, though we look no further than that intricate and perplexed Condition in which he is involved and entangled, with respect to his Worshipping of God.

1. If he suppose, that those Performances which he renders to God (under the Notion or Pretence of Worship) will find acceptance with him, he grossly deceives himself. For God hath plainly declared, that he doth despise, and will reject the Services of such as are unpenitent and ungodly Sinners. *Prov. XV. 8. The Sacrifice of the wicked is an abomination to the Lord*— *Isa. I. 13. Bring no more vain Obla-*

tions--- Psal. LXVI. 18. *If I regard iniquity in my heart, the Lord will not hear me.* John IX.

31. Now, we know that God heareth not sinners: Let the Profane, and Hypocrites lay this to heart, and flatter themselves no longer with their own Delusions.

2. If any, upon hearing that God doth abominate the Worship of the Profane and Hypocritical, shall, hereupon, desperately conclude, That then it is best, or most eligible for them, *Not to Worship him at all*, they must know, That the casting off, and renouncing of all Religion, will not secure them from the Vindicative Justice of God, but is the way to pluck down more wrath upon themselves: Because by such Contempt and Contumely, they do (at least by implication) renounce his Sovereignty, yea, his very Being; and bring upon themselves swift Destruction. Psal. LXXIII. 27. *They that are far from thee, shall perish.* Psal. X. 4. *The wicked, through the pride of his countenance, will not seek after God; God is not in all his thoughts.* Jer. X. 25. *Pour out thy fury upon the Heathen that know thee not; and upon the Families that call not upon thy Name.* Men may be guilty of many sins, for which God will punish them, but when he gives an Instance in *One sin*, we may conclude that One to be the most provoking; as in Amos II. 4. *For three transgressions of Judah, and for four, I will not turn away the punishment thereof: because they have despised the Law of the Lord; and their lies (i. e. their Idols) have caused them to err.* As if it had been said, Their Idolatry was the Principal, Meritorious, Provo-

king cause of their Ruin. Thus, when God shall Arraign many for their Blasphemies, Excesses, Uncleannesse, &c. this may be written in the head of their Indictment, *These shall dye, because they have not called upon my Name.* This is the First Confectary.

2. The Second Confectary shall be, That Matters standing as they have been declared, with respect to the Worship of God, and the Qualifications of the Worshippers, we may infer, That it is the *Duty*, and should be the *Care* of all Faithful Ministers, to charge all Persons with whom they have do, to Worship the Eternal, and Living God: And also, so to Worship him, that they Sanctifie his Name, and may find acceptance with him through the Lord Jesus Christ. And in treating with them about this *Affair*, to accommodate their Instructions and Exhortations to their Spiritual state and condition. To encourage, assist, and direct the Godly to Worship the Lord, in the Sacred Assemblies, in their Families, and in Secret. And to remonstrate to the grossly Ignorant, the Profane, the Worldly, and Sensual, that they lye under an indispenfible Obligation (in point of Duty) to Worship the Great God, their Maker, Preserver, Owner, Lord, Ruler, and Benefactor: And to denounce his Wrath against all those, who (under any Pretence whatsoever) refuse, or neglect to Worship him. And to convince the Impenitent and ungodly, that (while they continue such) they do but mock, affront, and provoke him by their Counterfeit, and Hypocritical Worship. And thereupon to press them (with all the fervours of Zeal, and tenderness

dernels of Compassion and Charity) to Repent, and be converted, that their sins may be blotted out. To turn themselves from all their Transgressions: Diligently to attend upon the ordinary means, appointed and blessed by God for the working of Conversion, and ingenerating of Faith: So that they may be reconciled to God by the Blood of his Son, and through him, have access to the Throne of Grace, and find acceptance both of their Persons and Services. The ways of procedure herein, I must leave to the Discretion, Fidelity, Prudence, Zeal, and Compassion of those who desire to approve themselves good Ministers of Jesus Christ, Work-men that need not be ashamed, rightly dividing the Word of Truth.

Having premised these things, I shall put an end to those General Considerations touching the Worship of God, which I thought might be useful in way of Introduction. I shall now apply my self to the special Consideration of Family-Worship, and shall proceed by these steps.

1. I take it for a Fundamental, Comprehensive Principle, That wheresoever the Worship of God is rightly performed, it is always the same for Substance, and includes whatsoever is Essential to it.

2. The Worship of God may be distinguished, and come under several denominations, from some Extrinsecal Circumstances. For we may speak of the Worship of God, as ministred in the Sacred Assemblies. As *Psal. LXXXIX. 7. God is to be feared in the Assembly of his Saints, and to be had in reverence of all them that are*

about him. *Psal. CXI. 1. I will praise the Lord with my whole heart, in the Assembly of the upright, and in the Congregation.* We may also speak of Family-Worship: *Josh. XXIV. 15. --- But as for me, and my house, we will serve the Lord.* *Acts X. 2. Cornelius a devout man, and one that feared God, with all his house.* There is also that Worship, which we may term Personal, Solitary, or Secret. *Matth. VI. 6. When thou prayest, enter into thy Closet, and when thou hast shut the door, pray to thy Father, who seeth in secret.* In all these, the Object, Rule, and End of Worship is the same. The Qualifications and Dispositions of the Worshippers ought to be the same. This should be minded by some, who seem to be serious, composed, and devout in the Publick Worship, but are slight, superficial, and unconcerned in their Family-Worship: As if the Publick were the only substantial Worship; and that in their Families were only a Ceremony, or a Complement.

3. To Discourse of *Publick* or *Secret* Worship, is not my present Undertaking: And therefore I shall confine my self to *Family-Worship*. And when I treat of that, I desire that it may be taken notice of, that I am not to Discourse of it in its Latitude, or full compass, and so not to resolve Cases, or give Directions about it, but only to endeavour to answer this Question, as it was given me, *Upon what Scripture-grounds or Reasons may Family-Worship be established, and enforced?*

4. The terms of the Question, as thus framed, do direct, determine, and limit the Answer, to Scripture-Grounds and Reasons only:
And

And therefore I shall not meddle with other Precedents or Authorities. With which, if I had been furnished, (whereas indeed I have not so much as sought after them) yet to have inserted them, I conceive would be improper, if not impertinent. For to offer that, which is not ask'd after, would be to obtrude a kindness, which may be fairly rejected.

5. I do not apprehend, that it is at all necessary or useful to spend time in the Explication of the Terms, either of *Family* or *Worship*, because (as far as I know) the sense and meaning of them, as to this Debate, is agreed upon, at least, not controverted. And therefore, unless some new Case may occur, that will give occasion for a farther Enquiry into them, I shall presume, that, as to the Subject under present Consideration, they are well enough understood. And so I shall enter upon my proper Province.

Question. Upon what Scripture-Grounds or Reasons, may Family-Worship be established, and enforced?

To this Question, my Answer shall be, 1. More General. 2. More Special and Appropriate.

1. My General Answer shall be this. That it is evident from Scripture, and (as far as I understand) acknowledged by *All*, That, besides Secret, or *Solitary-Worship*, there lies an *Obligation* upon us (and that imposed by God himself) that there ought to be *Social-Worship*,

which is to be performed by *several Persons conjunctly.* Psal. XXXIV. 3. *O magnifie the Lord with me, and let us exalt his Name together.* Acts XII. 12. --- *Where many were gathered together, praying.* But I

ἐκ τῶν ποσὶν
ἡμεῶν καὶ πρὸς
ἐκ τῶν ποσὶν.

shall not call in more Testimonies to confirm this Position, because I account it superfluous to be Industrious in maintaining that, which none (though otherwise of different Perswasions) will (I think) dispute against. The Parties of all Denominations do admit of Holy Assemblies for Publick Worship, and grant, that there are, and *ought* to be Particular Churches, the respective Members of which are to joyn together in the Worship and Ordinances of God, and that such Churches are of Divine Institution. Here I might add, that there are learned and godly Persons, who conceive, that in the Scriptures there is mention made not only of Congregational Churches, but also of Family-Churches. But I shall not at present form my Argument for Family-Worship, from those Family-Churches, but reserve our Enquiry touching them, for another place, in this Discourse. For I am now to debate the Case with them, who admit of Church-Worship, as necessary; but say, They do not find any Obligation, in point of Duty, that binds them to Family-Worship.

To these I offer this Request, That they would assign some defensible Reason, that may satisfy others, as well as please themselves, why God should be worshipped in Church-Assemblies, because they are Holy Societies of
his

his own Institution, very advantageously framed for the Celebration of his Worship, and the mutual Encouragement, Assistance, and Edification of the Worshippers; and yet his Worship be excluded out of Families, which are also Societies, which owe their Constitution to God, and are by their Conjunction, and the mutual Relation of the Members, so disposed as to be exceeding helpful to one another, in order to the exalting of the Glory of God in their united Worship?

In making this Proposal, I desire it may be observed, That I am not now *directly* Pleading the Scripture-Grounds and Reasons, upon which Family-Worship may be established and enforced; and yet if that which is now to be offered, be thoroughly viewed, and deliberately weighed, we shall (if I mistake not) find very much, which may conduce to mens satisfaction about Family-Worship. For I now suppose (and shall prove it anon) that there is nothing so much as pretended to be drawn from the Scripture that hath any shadow of disapproving, or excluding the Worship of God out of Families. Now, is not this a very great settlement to a serious Man's Thoughts, and a confirmation to his Judgment, when he understands that no Opposition is made against his Opinion, or Practice, either from Scripture or solid Reason, even by those who declare, that they do not concur with him in the one, or in the other? A Man would think a Fortress to be in no great danger, when those who come against it, shall declare, that they have no Engines to batter it, nor ever hope to be Masters

Masters of it, unless the Defendants, either out of Cowardize or Treachery will surrender it. A Respondent would make no doubt of maintaining his Thesis, when the Opponent shall tell him, he hath never a solid Argument to bring against it, but only a Jeast or a Fallacy. What wise Man would relinquish such a Practice, as he hath by long and well-tryed Experience found to be exceeding Grateful, Profitable, and Comfortable, because another may say to him, I cannot find fault with what you do, nor condemn it upon any Scriptural, or Rational Grounds? Only I do not find my self inclined, or disposed to do as you do.

Thus far I have gone upon Supposition: Now I proceed to prove, That nothing can be alledged from Scripture or right Reason against the Regular and Religious Worshipping of God in Families. What Exceptions may be taken against the Errors, Indiscretions, or Mismanagement thereof in particular Instances, of Personal Failings, do not in the least affect that Assertion, which these Papers do undertake, or (at least) endeavour to maintain, as all unbyassed, and unprejudiced Persons may easily perceive. And so I shall frame my Argument from the Nature and Reason of the thing it self.

If the Worship of God is not to be admired into Families, the reason must be, either because, That it is *inconsistent with the Nature of Religious Worship*: Or, Because Families are *not capable of it, or are unfit for it*. But neither of these Suggestions are sufficient to ex-
clude

clude the Worship of God out of Families.
For,

1. It is no *Derogation* to God's Honour, nor Debasement of his Worship, that it be performed in Families.

(1.) The Glory and Majesty of God is not thereby eclipsed or impaired. For though he dwelleth on High, yet he humbleth himself to behold the things that are in Heaven and Earth. He hath indeed Myriads of Holy Angels, that wait on his Throne, and Worship him Day and Night, and are incomparably better skilled in this Excellent Work, than poor Mortals; who have their dwelling in Houses of Clay: Yet such is the wonderful and astonishing Condescension of our most gracious God, that he requires, and accepts the Worship of frail, sinful Men, when rightly managed, of what rank or quality soever they be. The

Prayer of the Poor, if it go not *Acts X.*

out of feigned lips, shall not be de- 34, 35.

spised. For of a truth God is no respecter of Persons, but in every Nation, he that feareth God, and worketh Righteousness, is accepted of him. And as this is applicable to Persons, so it is also to Places. God will no more reject Family-Worship, because it is such, than he will turn away his Face from Assembly-Worship.

(2.) It is no Debasement of God's Worship, that it is humbly and sincerely offered up to him out of a poor Cottage, if the Worshippers mixt it with Faith, Love, Joy, and the exercise of other suitable Graces, and then it be presented to him sprinkled with the Blood of Christ.

2. Families

2. Families are neither uncapable, nor unfit for the Worship of God, if we look on either Persons or Places. The Persons may be living Members of the Mystical Body of Christ, they may have the Aids and Assistances of the Holy Spirit, and be Heirs of Salvation. The Place from whence it is offered, cannot affect the Worship, for our Saviour hath determined the case, *John IV. 21. The hour cometh, when ye shall neither in this Mountain, (viz. Mount Gerazim) nor in Jerusalem Worship the Father.* When God had chosen to place his Name there, and that part of Worship which was Ceremonial, or Typical, was mostly confined to the Temple, or *Jerusalem*. Yet then might the Moral or Spiritual part of Worship have been

performed in their Synagogues, or
1 Tim. 2. 8. in their Houses. *I will that men pray every where,* saith the Apostle.

Jonah 2. 2. The Prayer of *Jonah*, out of the Belly of Hell, mounted as high as
Acts 16. Heaven. The Midnight Praises of *Paul and Silas* in the Stocks made

a pleasing Melody in the Ears of the Lord. Very unaccountable then is the Fancy, and fond the Superstition of some, who despise or neglect the Worship of God in their Families, and repair to the Church to say their Prayers, (out of the time of Worship) as if their Houses were Profane places, and the Church the only Holy place, that must Sanctifie their Devotions.

Let us now sum up this Evidence. Besides Personal or Solitary Worship, the Lord requires Social Worship of several Persons in Conjunction.

junction. Families as well as Churches derive their Original from God.

There is not any Scripture or Reason so much as pretended to be brought against Family-Worship. Neither is it inconsistent with the Nature of Religious Worship, nor are Families incapable of it, or unfit for it. And we may add, There are many Commands that we should Pray without ceasing, and offer to God the Sacrifice of Praise continually; and God is to be worshipped in every place. That Men ought, in all allowed ways, to do good, as they have Opportunity, and to Govern their Families in the fear of God: And then, upon the whole, put the Question, Whether upon these, and such-like Premises, we may not collect something considerable toward the establishment of Family-Worship?

And yet we cannot fairly and quietly go on, before we exchange *Exception.* a few words with some that stand in our way, who tell us, That the Foundation laid in the Argument proposed, is too weak and sandy to bear the Structure of Family-Worship, if we should attempt to build it thereupon. Because, say they, though all that hath been offered, were admitted, yet the Consequence will amount but to this only in the issue, That Family-Worship is a matter of *Liberty*; but will not prove it, be matter of *Duty*. Granting therefore that we *May*, yet it will not follow that we *Must* Worship God in, and with our Families.

To this Exception, I Answer,
Answer. 1. That this Distinction between

matter of Liberty, and matter of Duty, as applicable to Family-Worship, is by some owned and defended as their *Principle*; and by *many more* adopted, and taken into their *Practice*, though they pretend not to have any acquaintance with the Principle it self; for it is manifest, that there are those who will Worship God in, and with their Families on the Lord's-day, and but *rarely*, if at all, on any other day throughout all the Week besides. Others will allow God some Worship once a day, and that, too often, very late at Night, when *many* (if not *most*) of the Family are under an utter indisposition for such Holy Work; but give themselves a *Dispensation* to omit all *Morning-Service*. What is the Language of these Practices, but only an Echo to the Cry of Liberty and Duty? It will be therefore necessary to examine this *Distinction* before we let it pass; and touching it, I have these things to offer to the Serious and Cautious.

(1.) That it looks very odly and suspiciously, when it will intrude it self into those things, wherein the Sovereignty and Glory of God, and the Interest of Mens precious and immortal Souls are directly concerned. *e. gr.* (1.) Who is he that dare take upon him to *sort* and *range* the Commands of God, as it were, into several Ranks and Classes, and write on them. These are Matters of Liberty, and these are Matters of Duty; when he gives them forth with the same impress and stamp of his Authority

rity upon one as well as upon another? *Deut.* XII. 32. *Whatsoever things I command you, observe to do it: thou shalt not add thereto, nor diminish from it.* *Matth.* XXVIII. 20. *Teaching them to observe all things, whatsoever I have commanded you.* We are not our own, to determine of our selves, or actions, and say, This we will impart to God, but That we will reserve to our selves: But must entirely devote and dedicate our selves to him, that whether we eat or drink, or whatsoever we do, all must be done to the Glory of God. It seems our Blessed Saviour was not acquainted with this Distinction, but resolves all our Obedience into Matter of Duty, *Luke* XVII. 10. *So likewise ye, when ye have done all things that were commanded you, say, We are unprofitable Servants; we have done that which was our Duty to do.* He that is at Liberty to *Act* or *Forbear*, if he please to do any thing for God in way of *Gratification*, would be thought to *Oblige* him, by doing more than out of Duty he owed him.

I think I need to say no more of this Distinction, as it may relate to those things, wherein the Authority and Glory of God may be concerned: For I doubt not, but it will be utterly exploded by all those who have any Reverence for God, or any due Sentiments of Religion.

(2.) Let us Enquire, Whether the Distinction between *Liberty* and *Duty* deserve any better Reception, when it would insinuate it self among those things that concern the welfare of our precious Souls, either as to their Holiness, or their Happiness, *e. gr.* When the Power and Awe of the Word strikes our Consciences,

sciences, as speaking in the Name and Authority of God, and saith, *As he who bath called you is holy, so be ye holy* 1 Pet. I. 16. *in all manner of Conversation.* Having therefore these Promises (Dearly Beloved) let us cleanse our selves from all filthiness of the Flesh and Spirit, perfecting holiness in the fear of God. Abstain from all appearance of evil. Abhor that which is evil, 1 Thess. V. 22. *cleave to that which is good.* Or when Conscience is roused by those loud Admonitions, Give diligence to make your Calling and Election sure. 10. *Work out your own Salvation with* Phil. II. 12. *fear and trembling.* Seeing ye look 2 Pet. III. 14. *for such things, be diligent, that ye may be found of him in peace, without spot, and blameless.* If such Scriptures as these penetrate into a Man's Heart, and then this Distinction whisper him in the Ear, All this may tell you, that here is Matter for your Liberty to be exercised about, but nothing of Duty to constrain you to it; Would not every serious Christian, who hath any value for, or care of his Soul, look upon it as a Temptation, or Imposture, and reject it with indignation? And this may suffice for a more general inspection into this Distinction.

2. I shall now review it again, and impartially consider, how far it may be applicable to the case of Family-Duties, now under debate. And here the Nature of the thing itself will necessitate us to put a difference between the *Circumstantial*s and the *Substantial*s of Family-Worship.

1. With

1. With reference to the Circumstances of it, a due Liberty is not only to be *Admitted*, but also to be *Asserted*. Of this I shall give two Instances. (1.) Of the *Place*. (2.) Of the *Time*. (1.) As to the Place, where Family-Worship may be performed. In spacious Houses, wherein there are several convenient Rooms for it, it is perfectly *indifferent*, whether it be performed in the Kitchen, or in the Hall, or in the Parlour; above or below stairs. In the mentioning of *Places*, I am thus particular, because there are those who have attempted (at least discovered their inclinations) to straiten this Liberty, and to confine us to some *appropriate* place in the House. Among others, Mr. John Gregory hath a *Gregorii* Discourse touching the *Upper*, or the *Opuscula*. *Upper-Room*, often mentioned in *Chap. 3.* the New Testament, from which *pag. 7.* he would insinuate, That in every House (which can admit of it) there should be an *Upper-Room* sequestred from Common Uses, and appropriated to Religious Worship, as the Oratory, or Private Chappel, in the Houses of some great Personages. But this is to be wise (or rather to be nice) above that which is written.

(2.) As to the Time of Family-Worship, it may, doubtless, be performed at any convenient hour, either *settled*, or *varied*, and is not to be adstricted to those hours, which some call Canonical; to which some Books for Private Devotions have been adapted.

Touching both these Circumstances of Place and Time, I desire leave to insert my thoughts in four little Aphorisms.

1. In both the Places and Times for Family-Worship, certainly the most convenient are to be chosen, that are most agreeable to the Solemnity of Religious Worship, and most free from Disturbances and Distractions.

2. The Governour of the Family (if he be a Person of an honest Heart, and but of a tolerable discreet Head) is the fittest Judge, and the most proper Determiner (*pro hic & nunc*, as they speak) of the Place, and Time, when the Family shall meet for Religious Worship. Let him use but ordinary Prudence, and I think he need not be at the trouble or charge to retain a Casuist to resolve him.

3. The Faithful Ministers of Christ ought to be very cautious and tender in giving their Advice, or laying down Rules about the ordering of the Circumstances of Family-Worship, and conform themselves to that excellent Pattern, which the Apostle hath laid before them, 1 Cor. VII. 35. *This I speak for your own profit, not that I may cast a Snare upon you, but that which is comely, that ye may attend upon the Lord without distraction.*

4. It is the Piety, as well as the Prudence of Private Christians, in all the Circumstances of Family-Worship, (and in others of the like Nature) *to stand fast in the liberty Gal. V. 1. wherewith Christ hath made them free*, and then I hope they will permit me to add this Caution: Use not your Liberty as an occasion to the Flesh, to Patronize
your

your Omission, or careless performance of your Family-Worship. Be not therefore deceived, God is not mocked.

This may suffice touching the Circumstances of Family-Worship, and the Liberty that is to be allowed in them.

2. I now proceed to the Substance of Family-Worship, and deny that the same Liberty is to be admitted here, that was allowed about the Circumstances. For Men are not at Liberty, whether they will Worship God in their Families or not, if it be made appear, that it is their Duty, which I shall endeavour to shew in the sequel of this Discourse. For the present, I think it enough, that I tell such as think they may shift off Family-Worship, by making use of this Distinction between Liberty and Duty, as an Amulet; that it is (in this case) but a broken Reed, upon which, if they lean too hard, it will certainly *fail* them, and may possibly *wound* them. I hope then, that those with whom I am now treating, will not Interpret it an Act of *Unkindness*, but as an Instance of my *Charity*, if I endeavour to wrest it out of their hands, as far as it may do them *hurt*. I confess that Liberty and Duty make a pretty sound in the cadency of the words, and that will go far with the injudicious, who are sometimes better pleased with the tickling of their *Fancies*, than the solid informing of their *Judgments*. I know also, that every thing will be kindly entertained by some, who are desirous upon any terms to be *dis-engaged* from their Duty, which they suppose to be a *Yoke*, which too closely presseth and pincheth their

Necks:

Necks: And yet, for all this, I am perswaded, that some will not be so fond of this Distinction, when the Insignificancy, and mischievous Consequences of it (in this case) are clearly represented to them. I would therefore pray them to observe,

1. That some who have begun with Pleading their Liberty (to the exclusion of their Duty) with reference only to Family-Worship, have gradually advanced this Distinction much farther, and extended it also to Publick Worship, in Holy Assemblies, and then to Personal, or Secret Worship; and declare, that to use any of them, is their Liberty, but not their Duty: And so it depends on their own good liking, whether God shall have any Worship from them, or none at all. And thus at last it will come in the issue, to that of *Tertullian*, *Si Homini Deus non placuerit, Deus non erit.* If God do not please a Man, he shall not be God. This is a Root of bitterness indeed, which hath a Natural aptitude to produce such Poisonous Fruit.

2. That it seems somewhat strange and unaccountable, upon what inducements they are moved, who bear the Name, and own themselves to be Protestants, to be so Liberal in contributing to the maintenance of a Distinction, which is so nearly allyed unto, and doth so much befriend some wretched Popish Distinctions: Of such I shall produce two Instances. (1.) The Papists make their Advantage upon that Distinction, which themselves have minted, between *Scripture-Precepts*, which must be obeyed, and *Scripture-Counsels*, which a Man

may take or leave, observe or slight, as his Inclination or Interest shall determine: And if they can carry this, they will take care that Scripture-Precepts, which peremptorily exact Obedience, in Point of Duty, shall be as few as possible. This may be clearly collected from a notable Instance, for I think that it is acknowledged by them, that it is a Scripture-Precept, *That we ought to love God*, and yet several of them say, It is sufficient that we do not *Hate* him. Others, that it is enough, if a Man put forth an Act of Love, terminating on God as its proper Object, *Once* in a Year, or two, or more; or *Once* only during the whole time of his Life. Though the Scripture be express, *Thou shalt love the Lord thy God with all thy heart, and with all thy soul, &c.* If they can thus relax a Scripture-Precept, we may well suppose that they will take a greater Latitude, when they Interpret Scripture-Counsels, which, they say, in their own Nature leave Men to a kind of Indifferency, whether they will comply with them or not.

(2.) The Papists distinguish between *Opera Debita*, Works of Duty; and *Opera Supererogatoria*, Works of Supererogation, which must furnish the Pope's Treasury with Matter for Indulgences.

If then the Distinction between Liberty and Duty (as some make use of it) be such a dangerous Tool, I think they should be Persons of singular Integrity and Prudence, who are fit to be entrusted with the Custody and Management thereof.

If any demand my Reason, why I spend so much time in sifting of this Distinction between Liberty and Duty? I shall ingeniously and plainly Answer, That it was, because in looking (as well as I can) through the whole Subject of Family-Worship, I cannot discover any thing therein that can bear a Dispute or Debate with Persons of Understanding and Sobriety, but only this, whether it be our Duty to perform Family-Worship? for all do grant that we may. And nothing is, or can be objected against it, from the Nature of the thing itself, as hath been already manifested. So I leave that Distinction to be employed by the Forgers and Framers thereof, to what uses they please. In the mean while, I suppose we have gained one very considerable Point, by what is yielded us, That Family-Worship may *Lawfully*, and *Warrantably* be *admitted* into our Houses. And if it be once *let in*, I hope it will maintain itself there well enough. And if it be Conscientiously performed, I doubt not but that those who at first entertained it, as a Matter of *Liberty*, will judge themselves bound to continue it, as a Matter of *Duty*.

This may suffice for a *General Answer* to the Question, Upon what Scripture-Grounds and Reasons may Family-Worship be established and enforced?

2dly, I shall now proceed to the more *Special and Direct Answer* to the Question, having first premised, That the the Grounds and Reasons thereof are very *many*, and of *various* kinds: And therefore it will not be sufficient, nor fair dealing,

dealing, to single out any one of them by it self, and say, This is not clear enough, or is not *cogent*: But let them be taken altogether, and I suppose they will be of sufficient strength to make their way into the Consciences of those that are susceptible of, and will acquiesce in such Arguments, as the Nature and Reason of the thing itself will bear, and no discreet Person can in Justice desire more. But what impression they may make upon such, as through Ignorance, Obstinacy, or Sophistry, do fortifie themselves against *Scripture* and *Reason*, I know not; only I hope they will find nothing in them that may stir their *Choler*, or provoke in them the Spirit of *Contradiction*. And in this Confidence I shall bring forth my Arguments with all clearness and candor, and dispose of them in the best Order and Method that I am able to manage them.

1. My First Argument shall be taken from the most *Ancient* and General Practice of Mankind. Here I suppose that Maxim will be admitted, That Ancient Precedents, with General Customs and Usages (in things *Intrinsically* Good, and in themselves Lawful, Useful, and Profitable) are, in some sort equivalent to Laws. And that Family-Worship is such, may be attested by the *Examples*, both of the *Bad*, and of the *Good*.

(1.) Of the *Bad*. For it is evident, that both *Heathens* and *Jewish Idolaters* have maintained and used Family-Worship. The *Heathens* had their Family-Gods, whom they stiled *Dii Domestici*, & *Tutelares*. Domestick and

Tutelar Gods. In their Writings we find frequent mention made of their *Genii, Penates, and Lares*; for whom they had in *their Houses, Lararia*, which were as Private Chappels, or Oratories, in which they daily performed their Divine Service, as is particularly reported of the Emperour *Alexander Severus*. That this was the ordinary Practice of the Heathen, is not (that I know of) questioned by any. And as for others, both Jewish and Eastern Idolaters, the Scripture doth intimate as much, by making

Scribit Lampridius Alexandrum Severum in Larariis, matutinis horis rem divinam facitasse, ad Effigies Deorum.

תְּרָפִים
Gen. XXXI. 19.

frequent mention of their *Teraphim*, as where (for Example) it reports, that *Rachel* had stolen her Father's

Images, the word in the *Hebrew* is *Teraphim*, which the *Septuagint* and *Vulgar Latin* translate *Idols*. These are generally supposed to have been, both in their Nature and Use near of kin to the Heathens *Penates*. *Micah* had an House full of such Gods, *Judges XVII.* which were at first intended for Family-Worship, though afterwards employed in a more Publick way in the Tribe of *Dan*, *Judg. XVIII.*

Objection. It is likely that some may Reply, That this which I call an Argument for Family-Worship, deserves a worse Name than that of Frivolous and Ridiculous Trifling; to alledge the Precedents of Heathen, and other Idolaters as a Ground to erect Christian Religious Worship upon: And will be ready to infer, that

that Family-Worship is in a very tottering condition, when it needs to be supported by such Rotten Posts.

Answer. The Examples of Pagans and Idolaters may be alledged on various Accounts, and to contrary Ends. For they may be propounded as Patterns for *Imitation*: Or only produced as Arguments for *Conviction*. To propound them as Patterns for Imitation, would indeed be Scandalous, Impious, and Impudent, the Lord himself having entred so plain a Caution against Symbolizing with them in their Idolatrous ways of Worship, *Deut. XII. 30.* Take heed to thy self, that thou be not snared by following them --- thou shalt not enquire after their Gods, saying, How did these Nations serve their Gods? Even so will I do likewise. But to mention them for the *Conviction* and Shame of those who are called by God's Name, and yet come short of Heathens and Idolaters, is a strong, Lawful, and convictive way of Arguing, in which the blessed God himself hath gone before us, *Jer. II. 10, 11.* Pass over to the Isles of Chittim, and see: and send to Kedar, and consider diligently, and see, if there be such a thing. Hath a Nation changed their Gods, which yet are no Gods? But my People have changed their Glory for that which doth not profit. In like manner do I propound my Argument in the Case under consideration. Shall Pagans and Idolaters maintain a *Worship in their Families* for them that are no Gods, and shall such as own the Living and True God, exclude his Worship out of their Houses? This

may administer a just occasion to cry out with Indignation, in the following words, *ver. 12. Be astonish'd, O Heavens, at this, and be horribly afraid.* And so I leave this Argument to be farther weigh'd by such as think it may be blown away with a *breath*, or a *Scoff*.

2. The Second Rank, or Order of *Examples* shall be of those, against whose Persons or Practices (in this case) no just Exception can be taken. For they are such as are celebrated in the Holy Scriptures for their Piety. Of which this (as well as other things) is produced as an Instance, That they took care of the Religious Government of their Families: Wherein they set us a Copy to write after; for in this case we may warrantably alledge *Rom. XV. 4. Whatsoever things were written aforetime, were written for our learning.* In this Argument the Streams run fair and clear, from the first Spring of Families in the World.

And now we are entering into a spacious and fruitful Field, wherein we may meet with many rare Examples of those, whom the Spirit

God hath signalized for their singular Piety, of *Piety*, and Industry in promoting of Family-*Fidelity*: Some of which we shall more particularly contemplate, as we pass through the *Religion* *series of Times*, both under the Old and New

Testament, in every remarkable *Testament*, in every remarkable the plain foot-steps of Fa-

1. In the Old *able Period we find* *Family-Religion.*

1. For a long time *tion, Religion was*

after the *World's Creation* *served, and the Duties* *performed in Families*

only. The first mention that is made of any Assemblies, held for Religious Worship (beyond the limits of Families) was in the days of *Enos*. For so do many Learned and Godly Persons understand that Passage which is recorded in *Gen. IV. 26.* *Then began men to call on the Name* (or to be called by the Name of the Lord.) *i.e.* To Worship God in Publick Assemblies.

Exception. Some (to weaken the force of this Argument) do suggest, That the Reason why the Worship of God was then confined to Families, was meerly *Accidental*, because of the *present Necessity*, the World being then but very thinly peopled. But when the Numbers of Men were sufficiently increased, the Worship of God was carried into the Publick Assemblies, and left the Private Families.

Answer. This Supposition, That it was only the Paucity of Men, that made it necessary, that God should be worshipped in Families, is only a very *uncertain conjecture*. For the erecting of Publick Assemblies for Divine Worship, is admitted to have been in the days of *Enos*, that then Men began to call on the Name of the Lord. Which doth not specify in what Period of his Life, whether to his Youth, Manhood, or Old Age, this is to be fixed; so that here is a great Latitude, for he lived Nine Hundred and Five Years. Who then can tell, to what Numbers Men might have been multiplied during that space of time? But if any will take the words in the most contracted and

rigorous sense that they can possibly admit, and make Assemblies for Religious Worship contemporate with the very day of the Birth of *Enos*, yet was the World then 235 Years old. A space of time large enough for the increase of Mankind, possibly, to some Myriads.

2. Whenever it was, the erecting of Publick Assemblies was no sufficient cause why the Worship of God should be thereupon ejected out of Families. For the same Reason that will conclude, That Publick Worship must supersede and discharge Family-Worship, will also evacuate all Personal Worship.

3. Ecclesiastical Societies for Religious Worship do no more disannul Family Duties, or Priviledges, than Political Societies for Civil Advantages, or Benefits: And I doubt not, but if Family-Inclosures were broken down, and they were laid Common, the Civil Government would soon run into Confusion and Ruin. And the like would befall Church-Assemblies, if Family-Rule and Order were removed. And thus may that stumbling-block be taken out of the way, and we may hold on our intended course.

2. *Noah* stands in the Front of the Second Remarkable *Epocha*: Of whom the Spirit of God gives this Character, *That he was a just Man, and perfect in his Generation, and that he walked with God.* Which includes a Conscientious discharge of *Relative*, as well as of *Personal* Duties. Among which the care of Family-Religion must needs be allowed a Principal place, and in

in this case especially, when all Flesh had corrupted their way upon the Earth, and their Wickedness rose to such a Prodigious height of Impiety, that Men cast off all Reverence for God, and bid open defiance to him; so that he brought the Flood upon the World of Ungodly, and swept them all away. But the most gracious God had provided an Ark for the safety of *Noah* and his Household, in which they were shut up for a whole Year. It would be monstrous uncharitableness to doubt, whether *Noah* and his Household did Worship God all that while; and yet it would be too much easiness, and credulity (without better Proof) to swallow down that *Fabulous Tradition*, That at the break of every day *Noah* stood up towards the Body of *Adam* (which, they say, he had with him in the Ark) and before the Lord, He and his Sons: And *Noah* prayed, and the Women answered from another part of the Ark, *Amen, Lord*. To set forth this Pageant with the greater Pomp, they shew us that very Form of Prayer which *Noah* then used. But we need not these Rabbinnical Fictions to Witness to *Noah's* Family-Religion; for it is evident, that during the time of his stay in the Ark, and for many Years afterward, in *Noah's* Family was the only Oratory in the World, in which God was Solemnly worshipped.

3. *Abraham* may well begin the *Third Period*. But before I insist upon his Example to confirm what I intend to deduce from it, I think that this deserves a special Remark, That

the History of all the former Patriarchs is dispatched with unusual brevity, hardly to be parallel'd in any that undertake to write the Lives of Renowned Personages. But in writing the Life of *Abraham*, *Moses* is very copious: And (that which is most apposite to our purpose) in delivering his Memoirs to Posterity, there is so much recorded touching his Family-Religion, that more clear and pregnant Attestations thereto cannot reasonably be desired, neither need any more Proofs to be too solicitously sought after. Many things indeed are related of him, which are both very *Admirable* and *Instructive*, and therefore may well excite us to fix our Eyes upon him with the greatest intenseness. He is stiled *The Friend of God*: A Title that dignified him above all the Monarchs of the World. He is propounded as the great *Exemplar* and *Father* of all them that believe. Many are the rare Instances of his singular Faith and Obedience: But I shall confine my self to his Family-Religion, of which so much is spoken as might afford plentiful and pertinent Matter for a large Discourse. But (for brevity's sake) I shall reduce what I have to offer, to three Heads.

(1.) God's own Testimony, in a way of Approbation and Commendation of him. (2.) I shall produce some Instances of his Family-Religion. (3.) Point at the happy Success, and blessed Fruits that sprang from it.

1. God's own express Testimony, and singular Commendation of *Abraham*, for his Family-Religion. This is recorded in *Gen. XVIII. 19.*

For

For I know him, that he will command his Children, and his Household after him, and they shall keep the way of the Lord--- These words being an Oracle pronounced by the Mouth of God himself, it becomes us to receive them with an Humble Reverence, and to ponder them with a stayed Diligence, and not suffer any of them to fall to the ground, and then we may modestly, safely, and usefully draw forth these Observations, as naturally, and freely issuing, and flowing from them.

(1.) The most High and Glorious God, who always acts according to the Counsel of his own Will, doth here condescend to render this Reason, why he would not hide from *Abraham* the thing which he was about to do. *For*, saith he, *I know him, that he will Command his Children, and his Household after him---* i. e. because God knew, that he would communicate to them, what himself had learnt from God; therefore himself should know more of his Mind and Counsel. Hence we may infer, That such Governours of Families as are most faithful and diligent to Instruct, and to instil into those under their Charge, those things which themselves have learnt from God, are in the most hopeful disposition to receive the Communication of more Light and Grace, to their own Edification and Comfort. *Psal. XXV. 14. The secret of the Lord is with them that fear him, and he will shew them his Covenant.*

(2.) God saith of *Abraham* [*I know him.*] The Lord is said in the Scripture To know Persons and Things; either in a way of Intuition,

Isa. LXVI. 18. I know their works and their thoughts — Psal. CXXXIX. 2. Thou knowest my down-sitting, and mine uprising: Thou understandest my thoughts afar of. Or, in a way of Approbation, as Plat. I. 6. The Lord knoweth the way of the righteous. — In this sense, the Lord saith, that he *knew Abraham*, as one who would afterward give sufficient Evidence, and Demonstration of this integrity. As in another instance, when *Abraham*, upon God's command, was ready to have offered up his Son *Isaac*. *Gen. XXII. 12. — Now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me.* So here; I know that *Abraham* doth truly fear me, because he will command his children and household to keep the way of the Lord. And here we may learn, This is one way, whereby we may approve ourselves, to be such as truly fear God, if we do conscientiously mind and promote Family-religion.

(3.) Here is the *Ratification* of the godly Man's *Charter*, which invests him with Power and *Authority* to Rule with his own house, and to command those who are under his charge to keep the way of the Lord. *Præcipiet* (so the word is generally rendred) He will give them *Holy Precepts, Rules and Directions*, and seriously and frequently inculcate them, that they may make the deeper impression, as God himself directs them to do. *Deut. VI. 7. And thou shalt diligently teach them un-*

to thy children. The original Word signifies * to Whet, (as it is rendred in the Margint) a Metaphor taken from the sharpening of Iron Tools; which was done by drawing the file backward and forward upon them. 1 Sam. XIII. 21. *Yet they had a file for the mattocks.*—The good Ruler of his family must then be a diligent and constant Teacher of his Household. The Syriac Version renders the word, he shall *Exhort* them, which denotes Vivacity, Zeal and Affectionateness. Our own Translation interprets the word [*He will command*] which directly imports *Authority* and *Power*. And in this case it is just and necessary, (as was said upon another occasion, *Esther* I. 22.) that every Man should bear Rule in his own House; and as a Governour there, to encourage and reward the tractable; and to restrain and correct the Refractory if need require. The failure and remissness of Eli herein was severely punished, 1 Sam. III. 13. For I have told him, that I will judge his house for ever; for the iniquity which he knoweth: because his Sons made themselves vile, and he restrained them not.

ושפנתו
repetes from שן
acuere, -is, שן
dens.

(4.) *Abraham's* care and fidelity was very exemplary; his command was to be laid both upon his *Children*, and upon his *Household*, i. e. All others in his Family that came not within the Relation of *Children*. Discreet and religious Parents must not out of *indulgence* or fondness let loose the reins to Childrens extravagancies,

gancies, but keep them strictly under Family-order. And again, Children, as being nearest and dearest to affectionate Parents, must be their first care: and accordingly, they should use the greatest diligence to bring them up in the Nurture and Admonition of the Lord: therefore they are set in the first place. Note farther, That the Household, that is, Servants or others, must not be excluded or neglected, but kept under Family-rule and Order, both they who stand in the upper and in lowest places in the Family.

(5.) Here is (at least) an *Implicite Promise* of *Success* and *Blessing* on the Faithful Exercise of Family-government. [*And they shall keep the way of the Lord*] which is more fully express'd *Prov. XXII. 6. Train up a child in the way he should go: and when he is old, he will not depart from it.* I shall close these Observations with the Apostles Enforcement and Encouragement, *1 Cor. XV. 58. Therefore (my beloved brethren) be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.*

The insisting so long upon this first part, viz. God's own Approbation and Commendation of *Abraham*, for his care of Family-religion, I hope may be justly excusable; because it affecteth the very *Vitals* of the Subject in which I am now dealing.

II. The second thing undertaken by me, was to produce some *Instances* of *Abraham's* care about Family-religion; and how it was exercised and evidenced. Of these I shall mention three.

(1.) *Abraham's* care to bring all his Household under the *Bond*, and to fix upon them the *Seal* of God's Covenant. This he did by God's immediate and special Command, as is at large related in *Gen XVII.* where is set down God's Institution, and then *Abraham's* ready Obedience of Faith in the Observance of that Institution. Ver. 26, 27. *In the self-same day was Abraham circumcised, and Ishmael his son. And all the men of his house, born in his house, and bought with money of the stranger, were circumcised with him.* The Females were included in the Males, and so all of them were brought into Covenant with God. I doubt not, but the exercise of Family-religion ought to stand upon this Foundation; that they who Worship God there together, are supposed to be such as have taken the Lord for their God; otherwise it is not to be expected, they who will not devote and dedicate themselves unto the Lord, will ever conscientiously serve him. This order the Apostle *Paul* doth declare, *Acts XXVII. 23.* *The Angel of God, whose I am, and whom I serve.* we may farther observe, That God himself made Provision in this matter; that none should celebrate the Passover (which was to be eaten in their several houses apart) until all

all their Males were circumcised. *Exod. XII.*

38. *And when the stranger shall sojourn with thee, and will keep the passover of the Lord, let all his Males be circumcised: and then let him come near and keep it:* Otherwise, even the Heads of the Families themselves were not in a present capacity for it. Our blessed Saviour imi-

rates the like Order, *Matth.*

μαθητεύσατε.

XXVIII. 19, 20. Go teach all

Nations: or rather, Make them

Disciples; as it may be explain-

ed from *John IV. 1.*----- *That Jesus made and baptized more disciples than John.* This making of Disciples was done by their solemn Dedication to God by Baptism; and then they were to be trained up in the School of Christ; and to be taught to observe all things that Christ commanded. This is a matter of very sad consideration, and should be well pondered by such as retain those in their houses (where all should joyn in the Worship of the living and true God) that are not brought into the Bond of the Covenant: and yet their possessors neither endeavour nor desire to have them translated from the Power of Darknes to the Kingdom of Christ, but leave them without any regard or pity, to perish in their unbelief.

Upon this occasion I hope I may mention it without offence, That it is commonly reported (how truly I know not) that many of those who refuse Baptism for their Children, are very defective or remiss in all the Parts and Duties of Family-worship. If these Papers should

should fall into the hands of any of that Perswasion, I entreat them to esteem me not their *Accuser*, but their *Monitor*. And Lastly, Where all the Members of the Family, are already dedicated to God by Baptism, I must beseech them to be true to their Baptismal Vow, and Engagement, which binds them to be sincere and hearty in all the ways wherein they Worship God; and not to satisfie themselves with the Profession and Form of Godliness, but to act from an experimental feeling of the Power of it.

This may suffice for the first Instance of *Abraham's* care about Family-religion.

2. The second Instance is, his frequent building of *Altars*, and offering Sacrifices, *Gen. XII. 7.* And the Lord appeared unto *Abraham*, and said, unto thy Seed will I give this Land: and there builded he an Altar unto the Lord, who appeared unto him, *ver. 8.* And he removed thence unto a Mountain on the East of *Bethel*.— and there he builded an Altar unto the Lord, and called upon the Name of the Lord. And *Chap. XIII. 18.* Then *Abraham* removed his tent, and came and dwelt in the plain of *Mamre*, which is *Hebron*: and built there an Altar to the Lord. And so in other places.

Upon this Instance I shall leave these Remarks:

1. That where ever *Abraham* resided with his Family for any considerable time, there he used to build an Altar. 2. That Altars were always intended for the offering of Sacrifices upon them;

them ; and that Sacrificing was one of the most *Solemn Rites*, by which God was then Worshipped ; *1 Sam. i. 3. And this man (Elkanah) went out of his city yearly, to worship and to sacrifice unto the Lord.* 3. That when Sacrifice was offered, the whole Family was interested therein, and participated in the Worship. This may be evidently collected from that which we find recorded touching *Jacob's* building an Altar, and offering Sacrifice at *Bethel*, *Gen. XXXV. 1, 2, 3.* The sum whereof is this ; God in giving forth his Command, directs it to *Jacob* alone, *ver. 1.* God said to *Jacob*, arise, and go to *Bethel*, and dwell there, and make there an Altar unto God—— *Jacob* understood the mind of God, that this concerned his Family as well as himself, and that he must have them with him, *ver. 3.* Let us arise and go to *Bethel*. And accordingly he took effectual care for the Reformation, Preparation and Sanctification of his whole Family, *ver. 2.* Put away your strange Gods ; be clean, and wash your Garments ; that they might be in a suitable and fit capacity to joyn together in the Sacrifice. His counsel had an happy success, *ver. 4.* And they gave to *Jacob* all their strange Gods.----- I commend *Jacob's* Practice, as an excellent Pattern to such as desire to maintain Family-worship in Purity and Power. Family-reformation will greatly befrend Family-religion : And I shall enforce this with *Zophar's* advice to *Job*, *Job XI. 13, 14, 15.* *If thou prepare thine heart, and stretch forth thine hands towards him. If iniquity be in thine hand, put*

it far away, and let not wickedness dwell in thy tabernacles. For then shalt thou lift up thy face without spot.— The whole matter being thus set forth, I conceive it to be a pertinent Instance of *Abraham's* care of Family-worship.

3. The third Instance is, His praying for those of his Family; which we may very probably collect from that which is expressly affirmed, that he did in the behalf of his Son *Ishmael*, *Gen. XVII. 18. And Abraham said unto God, O, that Ishmael might live before thee.* A short Petition, but comprehensive of all that an Holy Father can ask for his child; for *to live before God*, is in effect, that he may be graciously sanctified, and eternally saved. Thus to walk before God, is to serve him in Holiness and Righteousness: *Gen. XVII. 1. Walk before me, and be thou perfect!* To be eternally blessed is to be in God's Presence, *Psal. XVI. 11. In thy presence is fulness of joy: at thy right hand are pleasures for ever more.* 1 *Theff. IV. 17. so we shall be ever with the Lord.* Thus did *Abraham* pray for his Son *Ishmael*, and we ought not to doubt, but that he did as much for his only Son (*viz.* by Promise) *Isaac*, whom he loved. Nay farther, Charity (which hopeth all things, believeth all things) will think probable Arguments (such as his Zeal, Affection and Compassion) sufficient to induce us to conclude, that he did so for the rest of his Family also.

Exception.

Exception. If any one upon this Instance, shall reply, That if it were admitted that something may from thence be deduced to favour that Practice of a Man's Praying for his Family; yet will it not reach that which they who urge the Duty of Family-Worship, do principally respect, and that is Praying *with* our Families.

Answer. That might have been observed to be established in the former Instance, of the whole Family's meeting, and joyning together at the Sacrifice (as was there shewn) and then did *Abraham* Pray *with* his Family; as is witnessed, *Gen. XII. 8.* — He builded there an Altar, and called upon the Name of the Lord. But if any seek for a Particular Example, happily we may find one, though not in the History of *Abraham*, yet of *Isaac*, the Inheritor of God's Promise, and of his Father's Piety, who prayed not only *for*, but also *with* his Wife *Rebekah*. Which may the more clearly appear, if we make a due inspection into the Text *Gen. XXV. 21.* And *Isaac* entreated the Lord, for his Wife. But *Arius Montanus*, keeping more exactly to the *Hebrew*, translates the words, *Et oravit Ischac Dominum è regione uxoris sue.* Over-against, or in the Presence of his Wife. Not referring it to the Person prayed for, or the Subject-matter of his Prayer; but the disposing, or the placing of himself when

when he prayed. Tremel-
lius and Junius do, indeed,
render the words, *Rogavit*
Dominum ob uxorem suam.
But they make this Anno-
tation upon them: That
is, *Eâ presente, & unâ cum*

נכח. *Coram è regi-
one ex adverso.*

לנכח אשתו. *ad
coram; in presentia
uxoris sue. Buxtorf.
Lex.*

illâ. His Wife being present, and together
with him. What was collected from the Fa-
mily's joyning together in the Sacrifice, I judge
a good Proof for Family-Prayer; and therefore
I shall not insist upon this Instance of *Isaac*,
but having mentioned it, I shall leave it to be
farther searched into by the Learned.

3. The Third thing propounded to be ob-
served from that which is recorded in the Scrip-
ture, touching *Abraham's* Example to encour-
age Family-Religion, was the Happy Success,
and excellent Fruits, which, by God's Blessing,
did spring from his Religious and Pious Endea-
vours to promote it. This did appear,

(1.) In general. All *Abraham's* Servants
did wear the Honourable Badge of their Ma-
ster's Piety; for they are stiled, his Trained
Servants (or, as it is in the Mar-
gent) his *Instructed* Servants; *Initio Sacris*
Gen. XIV. 14. Which *Arius Mon-* *imbuo.*
tanus translates *Iniciatos*, a word
peculiarly applyed to those who are instructed
in, and admitted to the sight or participation
of Religious Mysteries. It is the same word
that is used in *Prov. XXII. 6.* *Train up a Child*
in the way he should go, and when he is old, he
will

will not depart from it. The word is used to

וַיַּחֲנֹךְ

אֶת בֵּית

דְּנוֹכָת. *In puero est*

ejus Institutio. Græci

appellant *παμματρ*

unde est apud He-

bræos quod liber

סֵפֶר חִינוּךְ *de pri-*

ma puero cum institu-

tione Catechismus

appellant. Mercer.

signifie Dedication, 2 Chron

VII. 5. --- So the King and

all the people dedicated the

House of God. Thus were

all Abraham's Children and

Servants dedicated to God

when they were entered

into Covenant with him

by Circumcision. It is al-

so used to signifie Instru-

ction in the first Principles

which is by the Greek

called The Catechise; as you may say, His

Catechised Servants. This is one Excellent Use

and Exercise of Family-Religion, to have all

that need it, to be well instructed and

grounded in the Catechism. For my part, I

conceive it far more probable, That Abraham

trained up his Servants in the Principles of Re-

ligion, than in Military Discipline.

(2.) More particularly, the Success of Abra-

ham's Care for Family-Religion, did most emi-

nently appear, in the Prudence and Fidelity of

his eldest Servant, the Steward of his House,

(who is supposed to have been *Elixezer*, men-

tioned *Gen. XV. 2.*) With what admirable Piety

and Dexterity did he manage that most impor-

tant Affair, of fetching a Wife for *Isaac* from

Padan-Aram? The History whereof we read in

Gen. XXIV.

Having thus passed through those three things

which I had to observe touching Abraham's Fa-

mily-Religion, and laid the Ground-work, I

think

think I may affirm with a modest Confidence, that we have a very good Argument for Family-Worship from *Abraham's* Example, which will be yet more evident, if we farther Observe, (1.) That I have not alledged any one thing, relating to his Family-Religion, that carries in it any intimation, that he acted therein by an *Extraordinary Call*, or *Special Dispensation*; but that he went upon such Grounds and Principles as are common to all the Children of God. For they have all the same Spirit to sanctifie and lead them. *Rom. VIII. 14. For as many as are led by the Spirit of God, they are the Sons of God.* They are partakers of the same saving Graces, as to the Substance and Kind, though not to the same Degree. *2 Pet. 1. 1. --- To them that have obtained like precious Faith with us.* They walk by the same Rule. *Phil. III. 16. ---- Let us walk by the same Rule, let us mind the same thing. Gal. VI. 16. And as many as walk according to this Rule, peace be on them ----* They are Heirs of the same Promises, and shall partake of the Common Salvation.

(2.) The Examples of the Eminent-Saints, especially such as are recorded in Scripture for our Imitation, lay more than an implicit and virtual Obligation upon us. For we are expressly commanded to follow them, *1 Cor. XI. 1. Be ye followers of me, as I also am of Christ. 2 Theff. III. 7. For your selves know, how that ye ought to follow us. Heb. VI. 1. That ye be not slothful, but followers of them, who through Faith and Patience inherit the Promises.* James V.

V. 10. *Take the Prophets — for an Example of suffering Affliction, and of Patience.*

And so I shall close my Argument for Family-Worship, as drawn from the Example of *Abraham*, and leave it to the Impartial and Judicious, to determine, in the fear of God, whether or no, there be not one Scripture-Ground or Reason for the Establishment and Enforcement of it.

4. I shall lay the Fourth Period, from *Abraham*, until the time that the Children of *Israel* were settled in the Land of Promise: And in this Interval I shall produce the Example of *Job*, because many learned Men do refer his History to the time of *Israel's* sojourning in the Land of *Egypt*. A most rare and excellent Person he doubtless was; of whom the Holy Ghost gives so Honourable a Character, not because of his plentiful *Estate*, but his singular Piety. *Job* 1. 8. *And the Lord said unto Satan, Hast thou considered my Servant Job, that there is none like him in the Earth, a perfect, and an upright man, one that feareth God, and escheweth evil.* A Peerless Person he was, whose Equal was not to be found on Earth. To him was that Grace (in a good measure) vouchsafed, which we are taught to Pray for, in that Petition, *Thy Will be done on Earth, as it is in Heaven.* After all this, is it not very Remarkable and Surprising, that the first Instance which is mentioned of his transcendent Piety, should be his Religious Care of his Family? But so it was, *Ver. 5. And it was so, that when the days*

days of their Feasting was gone about, that Job sent, and sanctified them, and rose up early in the morning, and offered Burnt-Offerings, according to the Number of them all: For Job said, It may be, that my Sons have sinned, and cursed God in their hearts. Thus did Job continually. Before I address my self to the improvement of Job's Example, as very apposite to my present Subject,

(1.) I must endeavour to remove one stumbling-stone, or Rock of Offence, which is this. It is not unlikely, that some, when they hear Job thus declare himself touching his Sons, [It may be, they have cursed God in their hearts] will be ready to suppose them to have been a Crew of Hell-hounds, Sensual Epicures, or desperate Atheists, strange and unheard-of Monitors in a Family of Barbarians themselves, and must be look'd upon as Incarnate Devils, in a Family that carries but the least shadow of being Religious. But notwithstanding that Expression here used, [of Cursing God in their hearts] I believe that Job suspected nothing worse of them, than what might possibly by Surprise, Infirmary, or Temptation, befall Persons in a Regenerate state, though that which might be intended by those words, be granted to signify something that is exceeding sinful. Generally all Interpreters

render them in a more mild and mollified sense, than the sound of them doth carry in it. Most certain it is, That the Original
 וברכו אלהים בלבבם.
 [And have blessed God in their hearts]

but

but it is also evident, that the proper sense of [Blessing God] cannot be intended, for the scope and tenor of *Job's* speech will not admit it, [It may be my Sons have *sinned*, and blessed God in their hearts] therefore he undoubtedly intended by that Phrase, something that is evil, whereby God might be provoked, and accordingly he hath recourse to a Sacrifice for Expiation, and to make Atonement. Interpreters, both Ancient and Modern, use softer terms than that of [Cursing God.] The *Chaldean* saith, It may be, they have provoked God in their Minds. The *Syriack*, They have offered some Contumely to God, possibly by some irreverent or unsuitable Conceptions of him. Or as *Tremelius* and *Junius* express it in their Annotations, They have not sanctified him, as was meet. But the prosecution of this any farther would be an unnecessary Digression from the Design of this Discourse. The Holy Ghost hath not branded them for any *Enormous* Crime, it would then be an unjustifiable rashness to pass a Damnatory Sentence upon them. *Bildad* indeed doth cast in a Malevolent Insinuation, *Job* VIII. 4. *If thy Children have sinned against him, and he hath cast them away in their transgression.* But little regard is to be had of the uncharitable Censure of him who presumed to Condemn *Job* himself, whom the Holy and Blessed God did justify and praise.

I shall therefore dismiss any farther Enquiry into this matter, subjoyning only these Practical Notes. (1.) That not only *enormous* and *scandalous* sins do need a Sacrifice, (i. e.) the Blood

of

of Christ) for the Expiation of them; but also *Secret, or Heart-sins*. Acts VIII. 22. *Repent therefore of this thy wickedness, and pray God, if perhaps, the thought of thine heart may be forgiven thee:* And thereupon, enforce the Apostle's Exhortation, 2 Cor. VII. 1. --- *Let us cleanse our selves from all filthiness of the Flesh and Spirit, perfecting holiness in the fear of God.* (2.) Job calls all Forgetfulness, Neglect, or Contempt of God, though but *lurking in the Heart*, and not openly, or impudently declaring themselves to the view of the World [*a Cursing of God.*] And hence we may learn, That Godly Persons do so represent their own sins, and the sins of those in whom they are most nearly concerned, as exceeding sinful and horrid; to excite their Repentance, and to beget in them an abhorrence for them: Whereas Hypocrites usually study *Extenuations* and *Diminutions* for their sins, to make them appear less culpable, that they retain them more quietly, without disturbing their Carnal Peace and Security. (3.) Such Godly Persons as desire to maintain Family-Religion in its power and vigour, should be very tender and solicitous, lest any thing be found in their Families, whereby God may be dishonoured, or provoked to suspend, or remove his usual Graces and Favours from them.

2. That nothing may be left to interrupt or perplex our intended Argument for Family-Worship to be taken from Job's Example, there is one little Objection more, that may call for

an Answer, and it is this : That *Job's Sons* are not to be reputed *Members* of his Family ; because they had their several Houses, as is expressly said, *Ver. 4. And his Sons went, and feasted in their houses, every one his day.* And this they may think will enfeeble, if not overthrow the very Foundation of any Argument for Family-Worship that shall be raised in *Job's Example.*

Answer 1. To determine what it is that constitutes a Family, we are not to seek for the Causes thereof in the Walls or Inclosures wherein Families may repose themselves ; for then the *Nomades*, who had no Houses, could not have any Families, which is a ridiculous Supposition : For admit it were determined, That where there are no *fixed Habitations*, there can be no Families, we must dissolve and dissipate all the Families of the Holy Patriarchs, at least as long as they were in such a moving condition as is described, *Psal. CV. 13. When they went from one Nation to another, from one Kingdom to another People.*

2. The Formal Cause, that Constitutes and Denominates a Family, is the *Relation*, in which the Head and Members do stand toward each other : And accordingly a Family is described to be a particular or lesser Society, consisting of Children and Servants, under their Proper Head, or Governour, obliged to discharge the respective Duties which they owe towards each other, in their several Places, or Stations.

Stations. The Head is the Husband and Wife. Concerning the Husband, there is no question: And the Apostle allows to the Wife also a (subordinate) Governing Power. 1 Tim. V. 14. *I will, that younger Women marry, guide (or Govern) the House, i. e. direct and govern the Family.*

3. The mentioning of *several Houses* belonging to Job's Sons, will not conclude them to be no Members of his Family, although they might have had Wives and Children; which yet the Scripture doth not assert, but rather intimates the contrary. For all that is said touching the Entertainments which were made, all passed between the Brothers and Sisters. This may require a little more to be added, for the clearing of what is Essential to a Family, which I think the more necessary, because it is likely we may be put upon it again, in another place of this Discourse. Let it then be remarked, (1.) That it is no unusual thing for Princes and great Personages to assign their Children several Apartments in their Palaces, or Houses. And, as for their Servants, who knows not, that many of them may be fixed Servants in one Family, and yet have Houses, Wives, and Children of their own? And so, on different grounds, they may be both Masters and Servants, as well as the same Person may be a Father, and a Son. (2.) It need not seem strange, that Job's Sons had their several Houses, such as they were, for I suppose that Mens Fancies must provide the Materials, and be

themselves the Architects, who would build for them Magnificent Structures. These Houses in all probability were but like those in use in those younger days of the World, some kinds of Tents, or of like compagination; which might be either contiguous, or removed at some small distance from each other. I am the more confirmed in this *Opinion*, by what we find touching the disposal of other Families in those early days. *Abraham* had his Tent, as we may collect from *Gen XXIII. 2.* And *Sarah* died in--- *Hebron*--- and *Abraham* came to mourn, and weep for her. He came, I suppose, from his own Tent. Express mention is made of *Sarah's Tent*, *Gen. XXIV. 67.* And *Isaac* brought her (*Rebekah*) into his Mother *Sarah's Tent*. To give full measure, and running over to demonstrate this, That the having of distinct appropriate places of Repose, was a very common thing for Persons of one and the same Family, let us but cast our Eye on *Gen. XXXI. 33.* And *Laban* went into *Jacob's Tent*, and into *Leah's Tent*, and into the two *Maid-servants Tents*, but found them not (*viz.* his Images, or *Teraphim*, which *Rachel* had stollen) Then went he out of *Leah's Tent*, and entered into *Rachel's Tent*. I believe it will be no disreputation to *Job's Sons*, if we imagine, that their Houses were of some Alliance with the Tents; if not in their Structure, yet in their Use. And I am very confident, that none will question whether *Jacob's Wives* were of his Family, although they had their several Tents, or Houses, for it would be no unpardonable

Error to call them so, (3.) Let not any fear that if we admit *Job's* Sons (who had their separate Houses) into *Job's* Family, we should increase it to an over-great Number: For it seems that in those Days of Sobriety and Orderliness, such a Family as *Abraham's* was, wherein were Three Hundred and Eighteen that bore Arms (and we may reasonably allow double the number to have been in his Family) might be better provided for, and more regularly Governed (for they were his catechised Servants that went out with him, as was before touch'd upon) than most Families are among us, tho' they amount not to the Tenth Part of that number. And farther, it is obvious to every Eye, that in those Days the Stock had usually all the Branches that grew out of it still cleaving to it. *Jacob* with his twelve Sons, and all their Wives, Children and Servants, were but one House or Family, when he went down into *Egypt*, *Gen. XLVI. 27.*----- *All the souls of the house of Jacob which came into Egypt, were threescore and six.*

Having thus removed these two *Remora's*, I hope we shall not be troubled with any more Obstacles, but that we may have our Passage open and smooth: and yet in our setting forth, I think it is but fair dealing, that I acquaint the Reader, That I foresee our Discourse upon the Example of *Job*, is likely to be of some length, and a pretty large compass; but I shall endeavour so to bound it, that I intend nor, that it shall wander without the just limits of my Subject. I shall then intreat the serious

and pious Reader (if he think these Papers may contribute any thing toward his Information, or Edification) that he would please to go along with me patiently, and I shall undertake (as far as my poor Capacity is able to judge) that in our Progress we shall meet with many things which may contribute very much toward the Establishment of Family-Religion; and also, several Instances, according to which it is to be Exemplified and Exercised. And so under the Guidance and Assistance of the Word and Grace of Christ let us set out.

1. I esteem it a good Omen, that the first thing which presents itself to our view, is so exceeding *Amiable*; and it shews itself out of the 4th Verse, That *Job's Children* lived together in a sweet Accord, and entire Amity, and that they entertained one another with reciprocal Kindness. This is a Blessing which all Families are not so happy as to enjoy; but doubtless it is a Mercy in itself, and for its excellent Fruits; and consequently, very desirable and delightful. The *Psalmist* was ravish'd in the Contemplation of it, *Psal. CXXXIV. Behold, how good and pleasant it is for brethren to dwell together in amity.* This Concord of *Job's Children*, I doubt not, may safely and warrantably be ascribed to God's Blessings, co-operating with, and giving success to *Job's* planting and watering of it, in their Religious Education. I shall from this Instance, take the freedom to advise, and importunately to beseech all Godly Parents, to season their Children

dren as soon as is possible, with the Principles of Love toward God, and in him, toward each other, and toward all Men. It is *Evil* in itself, and *worse* in its Consequents, to have Children habituated to Wrangling and Contentions: and *worst of all*, to be encouraged and commended for Brawling and Fighting, especially among themselves. This Counsel I give to Parents: and I would entreat Children to learn well that Lesson that is set before them, *Eph. IV. 31. Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: and be ye kind one to another.* And I shall enforce my Exhortation to both, by this Argument, If Love be not maintained and cherished in a Family, the Worship of God will be hindered, the Members thereof be indisposed for it; and the Blessing of God upon them, denied or suspended: *For the wrath of man worketh not the righteousness of God.* The Apostle did *will* indeed, *that men pray every-where*; but with this Proviso, *That they do so without wrath, as well as without doubting.* 1 Tim. II. 1.

2. *Job's Children* conversed together, and treated one another with great Kindness: This all will grant was very *commendable*. And they *Feasted* together; and that also might be done very *innocently*: for we do not find, that any Reflexions were made thereupon by the Holy Ghost; neither doth he charge them with any Disorders committed therein: yet was *Job* upon that very account jealous over them with a

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godly

godly Jealousie; for he said [*it may be, my sons have sinned.*] Hereupon, I think we may receive this Document, That where there is liberal and frequent Feasting Sin will very hardly be kept out. That was neither an unseasonable, nor an unnecessary Caution, which is given by the Lord himself, *Deut. VIII. 11, 12. Beware that thou forget not the Lord thy God—when thou hast eaten, and art full.* Let the Godly-wise impartially observe, whether Feasting-Seasons do not sometimes exclude Family-Worship, where it useth to be Religiously performed? Or, whether at least Family-Worship be not damnified thereby, as losing much of its wonted *Spirit and Vigour*, and degenerate into a loose customary *Formality*. If it be really found by Experience, That much Feasting and Family-Worship are indeed *incompatible*. I suppose it will require not long debate, which of them should give way to the other? It is undoubtedly better, that an *unnecessary Feast* be omitted, then God should be defrauded of his Worship; or the Family deprived of so great and valuable a Mercy.

3. *Job* said [*it may be, my sons have sinned*] It is indeed an effect of Rashness and Censoriousness, easily to entertain *Groundless Suspicions*, and *Evil Surmises*; for *Charity thinketh no Evil but believeth all things, and hopeth all things*, but yet, in such Cases as this which is now before us, I suppose we may safely leave this inoffensive Note; that it is very excusable, that Parents (either in the Natural or Metaphorical Sense)

Sense) out of their tender Love and Compassion, may be allowed to fear those things that have an Aptitude, or but a remote Probability of Endangering or Hurting those who lie so near to their Hearts. Upon this Ground *Jacob* was unblamable, in his sollicitousness for the safety of his Son *Benjamin*, Gen. XLII. 11----- If mischief befall him, then shall ye bring down my grey hairs with sorrow to the grave. The Apostle *Paul* told the *Corinthians*, That he was jealous over them with a godly jealousy, 2 Cor. XI. 2. And the *Galatians*, That he was afraid of them, i. e. That he was afraid for them, or on their behalf, Gal. IV. 11. Upon such an occasion as this, I hope that tender loving Religious Parents, will suffer this word of Exhortation; your Hearts are intimately knit to your Children, ye employ your uttermost care to preserve and secure them from every thing that may damnify or injure them; and if ye are of *Job's* mind, ye will be most afraid, lest they be entangled or infected by Sin. This was that which made him tremble, and so earnestly to bestir himself, [*It may be, my sons have sinned*]. Ye love their health and welfare in all respects; but above all, see that ye heartily and prudently love their Souls: and therefore be careful and consciencious in making use of all those Antidotes and Preservatives, which God hath prescribed, prepared, and put into your hands to keep them from Sin. Yet pray it may be in *Abraham's* words, O, that my child may live. Pray also with Faith and Fervour, and offer that Petition to God which our Saviour himself

bath indited, *Job. XVII. 15.* I pray, not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. Set them fair and unblotted Copies, in your vertuous Examples, which they may transcribe and imitate: Whet and sharpen your Counsels and Admonitions, by serious and frequent Repetitions and Inculcations. With these you may plentifully furnish yourselves out of God's own Book of Prescriptions: I shall Collect a few of them, that ye may have them always ready at hand; as *Prov. I. 10.* My son, if sinners entice thee, consent thou not. *Prov. XXIII. 19, 20, 21.* Hear thou, my son, and be wise; and guidethine heart in the way. Be not among wine-bibbers, among riotous eaters of flesh. For the glutton and the drunkard shall come to poverty: and drowsiness shall cloath a man with rags. *Prov. XIII. 20.* He that walketh with wise men shall be wise: but a companion of fools shall be destroyed. *Psal. CXIX. 9.* Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word. *Prov. IV. 14.* Enter not into the path of the wicked: and go not the way of evil men. If ye will exercise only a competent Diligence ye may gather heaps upon heaps of such Holy Aphorisms. I know that tender Parents have often aking Hearts, when they know not where their Children are; and yet they must be content to have them out of their sight: they should therefore endeavour to do that by affectionate Admonition, which they cannot always do by personal Inspection. Warn and charge your Children when grown up, not only to keep out

out of the company of the *openly* prophane, who have their Plague-sores running upon them, and convey Infection and Death to all that come near them: but advise: them also against intimate Familiarity, and frequent unnecessary Converse with such as may be civil, witty, and obliging; but are destitute of, and bitter Enemies to the Power of Godliness: whose Discourses are ordinarily compounded of Levity and Vanity; together with Railery and Sarcasm, to ridicule or reproach all that is Serious or Sacred. There is a strange effacinating Malignity in some Peoples Discourses, in which the Poyson is wrap'd up in gilded Pills, and the deadly Hook is covered with a pleasant Bait. How sadly and commonly is that saying experimented, which St. Paul took out of *Menanders* *Tham*, Evil Communications corrupt good Manners. Some, if they please, may call this a long Digression; but I am sure it leads directly to the end designed by me, in the drawing up of these Papers, which was to promote Family-Religion in the Life and Power of it, and so to take the advantages to excite unto it, and direct to the fruitful ordering and management of it, which those Scriptures that I was led to consider, did freely offer unto me.

4. A fourth Circumstance that deserves to be inspected into, is, [*That Job sent and sanctified his sons.*] This imports more, than that Job prayed God to sanctifie them by his Grace: for it plainly insinuates, that Job intended that something should be done by *themselves* toward
the

the effecting or promoting their own Sanctification, in order to their Participation in the Use and Benefit of that Sacrifice which was to be offered on their behalf.

This Notion of Sanctification doth frequently occur in the Scriptures, to denote a due Preparation for Religious-Worship. When God commanded *Jacob* to go to *Bethel*, to erect an Altar there for Sacrifices, he said unto his Household, Put away the strange Gods that are among you, and be clean, and change your garments, Gen. XXXV. 2. This is all one as if he had said, Sanctifie yourselves. Thus upon that solemn Occasion, when God was about to Proclaim the Law at Mount Synai, that the People might be prepared to draw near to him; he gave this in charge to *Moses*, Exod. XIX. 10. Go unto the people, and sanctifie them to day, and to morrow; and let them wash their cloaths, and be ready against the third day. And more expressly, 1 Sam. XVI. 5. Sanctifie yourselves, and come with me to the sacrifice. This preparatory Sanctification is Twofold, (1.) External and Ceremonial. (2.) Internal, or Moral and Spiritual. The External Sanctification consisted in divers Washings, and Carnal Ordinances (or Rites and Ceremonies) imposed on them, until the time of Reformation, Heb. IX. 10. The Internal consists in casting out of Sin from the heart and life, and the sincere turning unto God. Jam. IV. 8.

ἁγιασμός
οὐρανός.

Draw

Draw nigh to God, and he will draw nigh unto you: Cleanse your hands, ye sinners, and purifie your hearts, ye double-minded. Psal. XXVI. 6. I will wash my hands in innocency; and so will I compass thine Altars, O Lord. Isa. I. 16. Wash ye, make you clean; put away the evil of your doings from before mine eyes: cease to do evil, learn to do well. As this is to be done by every one Personally, so in order to Family-Worship, the like Sanctification is to be look'd after, as Jacob said to his Household, be clean: In the place before cited, This is ratified by Job XI. 13, 14. If thou prepare thine heart----- And let not wickedness dwell in thy tabernacles. Hence we conclude, That although, that the Ceremonial ways of Preparatory Sanctification be ceased with the Typical Sacrifices; yet we are still to retain and observe the Spiritual Part, as agreeable to Spiritual Sacrifices, which continue under the Gospel.

The Phrase of *Job's* Sanctifying his Sons being thus cleared, I conceive we may naturally and regularly draw these Inferences.

(1.) Here we find a Sacrifice to be offered by *Job*, *in*, and *for* his Family, to which he called his Sons. This proves that there were Family-Sacrifices. And this is yet more expressly asserted, 1 Sam. XX. 6. *There is a Yearly Sacrifice, for all the Family.* Our Translation saith

אֵבֶה הַיּוֹמִים

Sacrificium dierum.

Ar. Mont.

*Sacrificia dierum
aliquot. Syr.*

saith, a Yearly Sacrifice; and I suppose the Hebrew Phrase may so intend it. Yet the words are, *A Sacrifice of days.* And so *Ar. Montanus* renders them;

Or Sacrifices for some days

are then celebrated for the whole Family. But whether that Sacrifice were *Annual*, or *Occasional*, or *Ordinary*, is not material, as to our purpose, seeing it is without Controversie, That a Family-Sacrifice there was, and therefore there was Family-Worship; because Sacrificing was an eminent way of performing Religious Worship.

Exception. The word translated, a Sacrifice, might have been rendred, a Feast, for the

Family; it importing no

אֵבֶה *massatio from*

אֵבֶה *massavit.*

more than a slaying, viz. of Beasts, in order to the furnishing of Provisions for

a Feast. As *Gen. XLIII. 16.* *Bring these men home, and slay, (or kill a killing) and make ready, for these men shall dine with me at Noon.* If then this were only a Family-Feast, then was it not a Family-Sacrifice: And so nothing can be deduced from thence to establish, or countenance Family-Worship.

Answer. This is but an Evasion, no Confutation. For admit, a Feast were then kept, to which the Family came; yet was it not a Common Feast for Entertainment, Hospitality, or

Kind-

Kindness; but a Religious Feast, held with respect to the Worship and Glory of God. Neither should this seem strange, if we consult either the Scripture, or the Customs of the Heathen (who probably studied in this, to imitate the Jews.) In the Rules and Orders which were given touching Sacrifices, we find, that in their Peace-Offerings, the *Fat* having been burnt upon the Altar, and the Priest having taken his Portion, the remainders of the *Flesh* were delivered to those who brought the Sacrifice, who used therewith to hold a Feast. The observing of this, will help us to understand that speech of the

light and lewd Woman,
Prov. VII. 14. *I have Peace-offerings with me: this day have I paid my Vows. i. e.*

Carnes sacrificiorum pacificorum sunt mihi, itaque lautè se excipiam. Mercer in locum.

I hold a Sumptuous Feast to day, upon the remain-

ders of the Flesh of my Peace-offerings: And so I can treat thee splendidly, and plentifully. As for the place brought out of Genesis, that will not befriend the cause

for which it was produced, another word being there

וטבח טבח, Et macta mactationem.

used, which is proper to

denote the slaying of Beasts, in order to furnish out a Plentiful, but Civil, or Common Entertainment. So that notwithstanding this Exception, the Argument remains in its full strength, and unshaken. Here we find plainly and evidently, there was a Family-Sacrifice, and that is a good Proof of Family-Worship.

Before,

Before, and under the Law, Typical Sacrifices are acknowledged by all, to have been one of the Solemn Rites of Divine Worship. But when Christ (the true Sacrifice (which was prefigured by those Typical ones) had once offered up himself) there was no more any place left for them. *Heb. VII. 27. Who needeth not daily, as those High-Priests, to offer up Sacrifice --- for this he did once, when he offered up himself. Heb. X. 14. For by one Offering he hath perfected for ever, them that are sanctified.* So that under the Gospel there remains only Metaphorical, or Spiritual Sacrifices to be offered up to God. *1 Pet. II. 5. --- Ye also a lively stones are built up a Spiritual-House, an Holy Priesthood to offer up Spiritual Sacrifices acceptable to God, through Jesus Christ. Heb. XIII. 15. By him therefore let us offer the Sacrifice of Praise to God continually, that is, the fruit of our lips, giving thanks to his Name.* The Offering of such Sacrifices is a principal part of Family-Worship.

(2.) In order to the Family-Sacrifice, *Job* directs his Sons to Sanctifie, *i. e.* Duty to prepare themselves. And from hence I infer, That there ought to be a due Preparation for Family-Worship, by composing our Hearts to Seriousness, that they may be brought into, and kept in an Holy Frame. It is a great disparagement to Family-Worship, when we rush into it, without fitting Preparation, seeing we have to do with the Holy and Blessed God therein, as well as in any other way, wherein we are to make our Address to him, and we expect that he should meet with us, and bless

us. *Solomon* doth advise and direct us, how we are to enter upon the Publick Worship, *Eccles. V. 1. Keep thy foot, when thou goest to the house of God.* And we do as well need a Monitor, to say to us, Look well to your Hearts, when ye are to perform Family-Worship.

(3.) [*Job* sent, and sanctified them.] Not that he infused Grace, or Holiness into them. For to Sanctifie, in that sense is the proper and peculiar work of God, who is the God of all Grace, and immediately the production of the Holy Spirit. But *Job* may be said, to Sanctifie them, in a way of Instrumentality, or Subserviency to God, by his fervent Prayers to God, to bestow his Saving Grace upon them, by Instructing them, and enforcing his serious Counsels and Admonitions frequently upon them, by setting his course of Life before them, as a good Pattern for them to imitate; and by making use of such other ordinary means, as God hath prescribed, and promised to bless in order thereunto. Here also I may infer, That it is a great Encouragement, to excite and engage Holy Persons, to use all Industry and Fidelity in promoting Family-Religion with all their might, that they may, by God's Blessing, contribute very much toward the Sanctification of their Children and Servants. What the Apostle *Paul* said to *Timothy*, first Epistle, Chap. IV. Verse 16. *Take heed to thy self, and to thy Doctrine, continue in them; for in so doing, thou shalt both save thy self, and them that hear thee.* I doubt not but that in a way of Parallel, or Accom-

1 Pet. V 10

2 Tim. II.

13.

1 Pet. I. 2.

Accommodation, I may say to Religious Heads of Families, Follow after Holiness your selves, in your Hearts and Lives, and labour to instil the Precepts, Principles, and Practices thereof into those who are under your Charge, and continue to do so with Fidelity and Activity; and then, by the Grace of God, ye may save your selves and them also.

5. A Fifth Circumstance Remarkable is, [*That Job offered burnt-offerings, according to the number of them all.*] That is, of all his Sons at least, and they were seven. If we extend this to his Daughters also, they were three more. From this Passage, we may observe, (1.) The History relates, how Job sent, and sanctified his Sons, that they might come to the Sacrifices, which he designed to Offer on their behalf. We may presume, that they came, being sent for by their Father; and that, when they were come, Job proceeded to offer the Burnt-offerings. And from hence we may learn, That when Family-Worship is to be performed, all the Members of the Family should be got together, that they may be present thereat. It is then very disorderly, to have Family-Worship performed at such seasons, as several of the Family cannot come to join therein: Or they that come, are under such disadvantageous Circumstances, that they bring with them such unavoidable Indispositions, that it may truly be said of them, in a sense too obvious, that they are *Absent*, while they are *Present*. (2.) Job sent, and called his Sons

to the Sacrifice. Hence the Heads and Governours of Families may be admonished to take due care, that all the Members of the Family be called to joyn in the Worship to be performed, and to take notice of those that absent themselves without a very just and allowable cause.

6. The Sixth Circumstance which is mentioned, relating to Family-Worship, is, That *Job* offered Burnt-Offerings, according to the number of them all. Upon this I shall leave but one Remark; That when Parents have many Children, each Child particularly may challenge an Interest in their care, especially in things belonging to their Soul-concernments, that they be brought up in the Nurture and Admonition of the Lord. That each of them be Personally instructed, watch'd over, and pray'd for. The Partiality of some Parents is justly reproveable, who are fondly Indulgent to some of their Children, and neglect others. This is unnatural, as well as irreligious.

7. The last thing pointed at, is *Job's* Constancy in this Holy Work, [*Thus did Job continually.*] Or as the כל־הַיּוֹמִים word signifies, All days, or every day. From hence I infer, That what *Job* did in this case, was not only Accidental, or Occasional upon a present Emergency, and then laid down again: But this was his stated Practice, a matter of constant Use and Observance.

As far then, as this Example of *Job* should influence us to perform Family-Duties, so far it will oblige us also to be constant therein. all days,

days, or every day. They then who perform them only upon some Emergencies, as under some short-liv'd Convictions, surprizing Providences, or Feverish Fits of Devotion, and then intermit them, or lay them aside, may be concluded not to proceed upon *Job's* internal Principles, which were steady and uniform: But, are only moved, like Machins, by some Alien Springs, or Engines. I may add one Reflexion more upon this occasion, That as often as there is a just Reason impelling and obliging us to any Action or Performance, so often should we excite and engage our selves to *Act* accordingly. This carries its own Evidence and Efficacy in things Natural: We seek and take Sustenance and Refreshment for our *Bodies* every day, because we *daily* need them. Upon this reason may the constant, daily Performance of Family-Duties be enforced; because there is daily need of them. To Pray for daily Pardon of Sin, as we are directed in the Lord's Prayer, *Give us this day our daily bread.* And then in an inseparable conjunction therewith, it follows, *And forgive us our trespasses.* To Pray for daily Grace to Sanctifie us, and daily Blessings upon our Families, according to this Excellent Pattern, *Thus did Job continually.* And thus we arrived to the *End of this Stage*, The Improvement of *Job's* Example, as an Argument for Family-Worship.

5. I shall bound the *Fifth Period* in the disposal of the Times, under the Old Testament, from the time that *Israel* was brought into the Possession of the Land of Promise, to the End thereof.

thereof. Within this Interval I shall produce the famous Example of *Joshua*, which is (I think) taken notice of by all that deal in this Subject; and the place chiefly fixed upon, as most pertinent and pregnant, is *Josh. XXIV. 15.*----- *But as for me and my house, we will serve the Lord.* Here we have *Joshua's* solemn Profession, Protestation, and Engagement, which he entered, and would have recorded; that he undertook as well for his *House* as for *Himself*: That not only *seperately*, but also *conjunctly*, both he and his house would serve the Lord. There are but two things (as far as I can apprehend) that can be required for the Illustration and Application of this Place, to render it a manifest and irrefragable Proof, for Family-Worship.

1. That his *House* by an usual Metonymy, doth undoubtedly signifie his Family, and is so understood by *all*, without one Gain-sayer, that I know of. The *Chaldee* Paraphrase is clear for it; for there it is rendered, *I, and the man of my house will serve before the Lord*: The Man (or Men) of his House were such as dwelt with him: That being a common Scripture-Phrase, as *Gen. XVII. 27.*----- *All the men of his house, born in his house, and bought with money*----- *Gen. XXXIX. 11.*----- *There were none of the men of the house there within.* This Explication of [*the man of my house*] had been

Profecto, Ego & homo Domus mea, serviemus ante Dominum.

been impertinent, if there had been none of that temper, who (as the Proverb is) will set for a knot in a Bull-rush. Tho' the *Chaldee* speak

Ego quidem, & Domestici mei Dominum Deum colimus.

Ego vero, & familia mea colimus Jehovah.

plain, yet the *Syriac* Translation is more express, in that renders the words thus: *I indeed, and my Domesticks will worship the Lord God.* Tremelius and Junius say the very Terms, *But I and my family will worship Jehovah.* *Joshua's* Household

is his Household or Family; nothing being more familiar in the Scripture, than to call the Family by the name of the House, *Gen. XII. 13.* And the Lord plagued Pharaoh and his house with great plagues. In the celebration of the Passover, every House, i. e. Every Household or Family apart, was to take and eat a Lamb, *Exod. XII. 3, 4.* ----- They shall take to them, every man a lamb, according to the house of their father: a lamb for an house: And if the household be too little for the Lamb----- Nothing can be more plain, than that an House and an Household are here the same thing.

The reason why I insist so much upon this is because when that place of *Jer. X. 25.* is alleged in Proof of Family-Worship, *Pour out thy wrath----- upon the families that call on thy name.* Some think it sufficient to say, that [Families] there, are of a large signification, and as extensive as Nations and Kingdoms. But that evasion will not serve, when the Example of *Joshua* is made use of to the same purpose;

purpose; for he speaks of his House or Family in the most proper, strict, and appropriate Sense [*That he and his house would serve the Lord.*] Against this, I know not that any Exception ever hath been made; and I presume cannot: and therefore I shall take it as a thing to be admitted, and not contested.

2. The Matter of *Joshua's* Protestation, or what it was unto which he thus solemnly engaged himself, And that was, That both he and his House conjunctly would serve the Lord. Neither will this meet with any opposition, that I can foresee: But if any thing be stood upon, it will be (as I suppose) about the meaning of that Expression of [*Serving the Lord.*]

Exception. Some may possibly think, that herein they may find Matter for Cavillation, as not strict and close enough to tye us to Family-Worship: For they may say, that [*to serve the Lord*] is a Phrase of very large signification, and consequently ambiguous; and so will not directly conclude for Family-Worship. The meaning then of that Expression, that [*He and his house would serve the Lord*] might be no more than this; That upon a Supposition that the whole body of the *Israelites* should turn Apostate, and forsaking the true God, should Worship Idols or False Gods: Yet he was fix'd in his Resolution, That himself and his Family would persevere in their Faith and Obedience, and Worship and cleave to *Jehova* alone as their God, he being the living and true God.

Answer.

Answer. Let all this be admitted, yet it will not in the least invalidate the Argument for Family-Worship, as grounded on *Joshua's* Example, unless it could be shewn, That Serving the Lord, doth either exclude, or is inconsistent with Worshipping of him. Whereas I think every unprejudiced Person, being guided by Scripture and Reason, would think it were a fair and strong way of Arguing, If we must Serve the Lord, then doubtless we must Worship him, because it is an unaccountable thing. How is it possible that they should serve God who do not Worship him? But it would be a very wild kind of Reason, To Argue from serving of God, for the Exclusion of his Worship. He would be hiss'd at, as a very Illogical Disputant, who by admitting the Genus, should Argue for the excluding of the Species: as because a Man is a Living Creature, therefore he is not a Rational.

But not to expose the weakness of that Exception any farther, I shall endeavour to shew what Advantage and Improvement is to be made of the comprehensiveness of the Phrase here made use of, [Of Serving the Lord.].

1. This takes in all Family-Religion, in the whole compass of it, and the several Duties therein to be attended unto, as by Instruction of those who are to be seasoned with the Knowledge and Fear of God, the keeping all the Members of it under a Holy Rule and Government, the Worship of God together, in Holy Prayers and Praises, and such like.

2. To Serve the Lord, doth undoubtedly include and intend the Worshipping of him. (1.) This lies so plain and visible, that the Syriack and the latter Latin Translators thought themselves warranted to render the words, Both I and my Domesticks, or my Family, will Worship the Lord. (2.) These Phrases, To Serve the Lord, and to Worship him, are often used promiscuously, as importing the same thing; as *Exod. VIII. 1.* -- *Let my People go, that they may serve me.* Compared with *Chap. V. 3.* -- *Let us go three days Journey into the desert, and Sacrifice to the Lord our God.* Sacrificing was then one of the most Solemn Rites of Worship. Sometimes these two are conjoined as Exegetical one of the other, *Matth. IV. 10.* -- *Thou shalt Worship the Lord thy God, and him only shalt thou serve.* Many are the places of Scripture, which speak of serving other Gods; that is, of Worshipping them, as *Exod. XX. 5.* *Thou shalt not bow down thy self to them (i. e. Thou shalt not Worship them) nor serve them.* *Deut. XI. 16.* *Take heed to your selves, that your hearts be not deceived, and ye turn aside, and serve other Gods, and worship them.* I suppose by this, that Light enough shines out to scatter that mist which some might endeavour to raise by that Suggestion, that *Josua* speaks of Serving the Lord with his House, but not of Worshipping him.

Exception the Second. Although Serving the Lord, may include the Worshipping of him, and that in Conjunction with our Families, yet would the Proof fall short, and not reach that which is intended by those, who produce

it in favour of Family-Worship. For here is nothing mentioned of Reading the Scriptures, Praying, or Praising God, or any other Religious Exercises.

Answer. 1. Let thus much then be granted. That after the Example of *Joshua*, we are bound to serve God together with our Families. And then it will be time enough to enquire, How, and in what ways, and what Duties must be attended unto, and performed in the Exercise of Family-Worship. (2.) We shall make very ill work of it, if we make void General Precepts, wherein the Substance of a Duty is commanded, because all the Rules and Directions about it are not specified together. The Wisdom of God thought it best, to give forth the Indication of his Will in one place, and then to employ our diligence in searching the Scripture, touching more particular Discoveries of it, as he shall please to signify them to us.

This being a matter of mighty Importance, and yet not sufficiently attended unto by many, I think it will be a good piece of Service, in order to the Subject we are upon, to insist a little farther upon it, and take into consideration a Case which in many things is much like to this of Family-Worship. and that is the Sanctification of the Sabbath. The Fourth Commandment lays the Foundation for Sabbath-Worship. This, I am confident, will not be denied by any, whatever other Disputes have been agitated touching the Sabbath. Let us then look to the Preceptive part of that Command, and it stands thus, *Remember the Sabbath day, to keep it Holy.* Here is no particular men-

tion made of any Holy Duties or Religious Exercises to be performed by them that would Sanctifie the Sabbath, save only, that they are to rest on that day from all Servile Work, which I suppose is not accounted by any, to be all that is intended in that Injunction, for the Sanctifying of the Sabbath-day. But if we consult the Scriptures, we shall find several Instances of such things to be done, and Religious Exercises performed, as are agreeable and requisite to be attended unto, in order to the Sanctifying a day set apart for Holy Rest. Of which some were Ceremonial, and consequently but of Temporary duration. Others were Moral and Perpetual. Among the Ceremonials, we find the doubling of the daily Burnt-Offerings on it. *Numb. XXVIII. 9, 10. And on the Sabbath day two Lambs of the first year, without spot.--- This is the burnt-offering of every Sabbath, beside the continual burnt-offering---* From which we may piously infer, That though God is to be worshipped every day, yet more abundantly on the Lord's-day. But without farther Enquiry after Ceremonials, it will concern us to observe what is recorded in Scripture touching the Moral Duties and Exercises of Religion, that were practised, in order to the Sanctification of the Sabbath. *e. gr.* The Scriptures were publickly read in their Assemblies. *Acts XV. 21. For Moses bath, of old time, in every City, them that preach him, being read in the Synagogues every Sabbath-day.* There was Preaching, *i. e.* the Expounding and applying some Portion of Scripture. A large Account whereof we have in *Luke IV. ver. 16. to ver. 28.* The

Sum of which is, That our Lord *Jesus* being at *Nazareth*, having read a Portion or Text out of the Prophecy of *Isaiah*, he explained and applyed it, i. e. he Preach'd upon it. So *Acts XIII. 14, 15, 16.* When Paul and his Company came to Antioch in Pisidia, they went into the Synagogue on the Sabbath-day, and sat down. And after the reading of the Law and the Prophets, the Rulers of the Synagogue sent unto them, saying, Ye men and brethren, if ye have any word of Exhortation for the People, say on. And then Paul Preach'd his Sermon, the Heads wherof are there rehearsed. There were also Solemn Prayers offered up to God. *Acts XVI. 13.* And on the Sabbath we went out of the City by a River side, where Prayer was wont to be made. Some

learned Men do render those words, where there was a *Proseucha*, or an Oratory (most of the same use with a Synagogue) where they assembled for Prayer, and other Holy Duties, on the Sabbath-days. The High Praises also of God were also celebrated: This is evident from the *XCII. Psalm*, the Title whereof is, A Psalm or Song for the Sabbath-day: And then the Psalm begins, *It is a good thing to give thanks unto the Lord, and to sing praises unto thy Name, O most High.* This may be judged sufficient to set forth what I designed, which was, to recommend this Note to be well studied and pondered by the Humble, Serious, and Wise. That God may give forth his Command in general terms, in one place; and leave us to search for Particularities in other places, as is undeniable in that Instance of

ἡ προσηύχωντος
ἐν τῇ συναγωγῇ.

Keeping Holy the Sabbath-day. Proceed then accordingly in the case of Serving God with our Families, and ye may conclude, That whatsoever Duties God doth prescribe to Families, they are virtually comprehended under that general Expression, of Serving God in and with them.

These Exceptions being answered, I cannot foresee any other; and therefore until some appear, I may take it for granted, That Family-Religion is sufficiently established upon the Example of *Joshua*. And so I shall close it with some plain and practical Observations. As,

1. *Joshua* was a great and a good Man; and the Examples of such have a mighty Efficacy to engage, excite, and encourage us to imitate them.

2. *Joshua* was Supream Governour in the Common-wealth of *Israel*. He had not the Name of King, but he had the Regal Power. What was said of *Moses*, Deut. XXXIII. 5. *He was King in Jeshurun*, may be applyed also to Him. And from thence I infer, That it ought to be the care of great Personages, as well as others, to engage themselves to the upholding of Family-Religion.

3. *Joshua* must needs be supposed to have been encompassed with a throng of Businesses, the Management both of Martial and Civil Affairs lying chiefly on him. And from hence I collect, That the Pretence of multitude of Business is not sufficient to discharge Family-Duties. They who are not at leisure to Worship God in their Families, must, when their Day comes, allow themselves, a time to Dye

For, when their breath goeth forth, they return
to their Earth; in that very day
Psal. CXLVI. their thoughts perish. And they
4. must appear before the Judgment-seat of Christ, and receive
according to what they have done, whether it
be good or bad.

4. *Joshua* makes this Supposition, What if the Body of the People should turn Renegado's? Even in such a case, he Resolves and Protesteth, That both he and his House would serve the Lord. Hence we may be allowed to put the Question, What if the Generality of those among whom we live should neglect, despise, nay, and deride Family-Worship? Every well-principled, and well-established Christian must resolve (in the strength of Christ) to persist and persevere in his Duty. He that intends to Travel Heaven-ward, must be content to hold on his Journey with a small Company. *Because strait is the gate, and narrow is the way, which leadeth unto Life, and few there be that find it.*

5. *Joshua* undertakes for Himself, and his Family, that they will serve the Lord: But in this Order, that *He will lead the way*; [1 and my House.] Family-Governours must be the first in promoting Family-Worship. It is not enough for them to say to Children and Servants, See that ye serve the Lord: But they must say, as *Zech. VIII. 21. Let us go speedily, and pray before the Lord--- and I will go also.* Too many there are, who walk in the steps of those Lawyers, against whom our Saviour denounceth a dreadful Woe, *Luke XI. 46. Woe*

unto you, ye Lawyers, for ye lade men with heavy burthens, and grievous to be borne, and ye yourselves touch not the burthens with one of your fingers.

6. *Joshua* engageth for his House as well as for Himself; That they shall serve the Lord. And in this he went no farther than he was Authorized and Impowred by God to go: And hence we conclude, that Religious Governours of Families have Authority from God to command their Household to serve the Lord. This was before evidenced from the Precedents of *Abraham* and *Jacob*.

And thus I leave the Example of *Joshua* to be imitated by all those, whose Hearts the Lord shall incline to undertake, and persist in the advancement of Family-Religion.

I might go on, and produce more Examples in this period of time; and alledge what is said of *David*, 2 *Sam.* VI. 20. Then *David* returned to bless his household; and very pertinently, bring in the whole CI Psalm, as a most excellent Platform; according to which, a Religious Family may be modelled. I might also recommend to Holy Women the Noble Example of *Esther*, who undertook to keep a Religious Fast with her Maidens, *Esther* IV. 16. But I shall conclude as the Apostle doth his Recital of Examples, *Heb.* XI. 32. And what shall I say more? For the time would fail me to tell of the rest of those whose care for Family-Religion is pointed at in several Passages of their History; or, may be found among the Exhortations or Directions they have given about it.

And now I am very sensible, that our Journey through the Old Testament, which was undertaken, that we might view some Examples of those who have been signally Eminent for their Care and Zeal about Family-Religion, hath been much longer then I either expected or intended. If then any Reader shall complain of the length of the way, I shall hope it may be some refreshment to him, to find that his Labour hath been altogether in vain: And if he please to hold on, I will, for his Encouragement assure him, that I will endeavour to make the remaining part of this Discourse much shorter; and contract it as much as I may, without prejudice to his Edification.

And so imploring the Supplies of Christ, let us proceed to the New Testament, and observe what Examples for Family-Religion are therein presented before us.

1. I shall begin with the Example of our Blessed Lord and Saviour, Jesus Christ: That his *Example* is to be followed in all things imitable by us, will not be questioned by any, who think themselves bound in duty to obey his *Precepts*, which are many, and those very Express, 1 Pet. II. 21. ----- *Christ also suffered for us leaving us an example, that we might follow his steps.* 1 Joh. II. 6. *He that saith he abideth in him, ought himself also to walk, even as he walked.* And as his Practice ought to be our Pattern in other things, so also in his care of Family-Religion.

Objection. It is likely that some will smile at my Adventure, that I should attempt to bring Christ's Example, for Improving and Establishing

ing of Family-Worship: Whereas, they suppose that Christ *neither had nor could have any* Family at all; and think they have Christ's own word to confirm them in that Opinion; *Muth. VIII. 20.* — *The son of man hath not whereon to lay his head.* Our Saviour then being in no capacity to have any Family, he must bestow his Pains to no purpose, who endeavours to build upon Christ's Example in this matter, for which in reality there is no Foundation.

Answer. I have the Charity to hope, that they who triumph in this Objection, were only betrayed into the *Conceit* through Precipitancy, and want of mature Consideration; and then all such as study Truth will relinquish their Error, when discovered to them. Let us but diligently and impartially weigh what is recorded in the Evangelical History; and then I doubt not but it will evidently appear, both that Christ had a Family, and that he upheld the Worship of God in it. That I may therefore lay open what I have to offer with the greater Perspicuity, I shall answer more distinctly.

1. That Christ's words, *The son of man hath not whereon to lay his head*, were spoken upon a special Occasion, and are to be understood as accommodated thereto: This may be Collected from the 19th Verse, *And a certain scribe said unto him, Master, I will follow thee, whithersoever thou goest*: i. e. He pretended to be ready to Enrol himself in the Number of Christ's Disciples, who did constantly attend upon him, and go up and down with him, and his Preach-

ing the Gospel. By Christ's Answer we may well conjecture upon what Motive he was induced to be so forward, to desire to be admitted into his Service, *viz.* An expectation of reaping some considerable Advancement of his Worldly Interest. We may fairly presume that he came to Christ, as accounting him to have been the Promised *Messias*, whom the Jews did generally fancy would be a Magnificent and Victorious Prince; and by entering himself into his Service, he promised himself some good Preferment: This I conceive to be the true State of his Case. And the Answer given him by our Saviour, doth greatly strengthen this Hypothesis; for he plainly notifies to him, that his Design would be frustrated, and his Expectations disappointed; by letting him know, That he was at present in his State of Humiliation; very ill provided to gratifie his followers with worldly Emoluments. They saw that he had no Royal Palace to entertain them in, no Lands or Revenues to distribute among them, nor so much as a House of his own, for his Repose and Residence: In vain therefore did he seek to advance or enrich himself. Many others there were, who repaired to him upon Carnal Inducements; as he told those who solicitously sought him, and ran after him, *Joh VI. 27. Verily, verily, I say unto you, ye seek me not, because ye saw the Miracles, (for the exciting or strengthening of your Faith) but because ye did eat of the loaves, and were filled.* To prevent therefore all such vain and worldly Hopes, he did frequently inculcate, that such as could be content to be his

Disciples, must learn to deny themselves, to take up his Cross, and follow him. When those things are maturely weighed, I am confident that they, who from Christ's Answer to the Scribe, were forward to conclude that our Saviour neither had, nor could have any Household or Family, will perceive their Argument to fail them.

3. It is not necessary to the constituting of a Family, as an Essential requisite, that there must be always a settled place of Residence, or be fixed to one House, without moving or stirring from it: For then they who have many Seats or Houses, and Reside sometimes in one, sometimes in another, should be as much incapacitated for having a Family as they who have none. But that which is Essential to the Being of a Family, is the *Mutual Relation* that is between the Head and Members of a Family, and of the Members toward one another. This hath been sufficiently cleared already in the foregoing part of this Discourse, in speaking to the Case of Job's Sons, whom some deny to have been Members of his Family, because they had Houses of their own, and dwelt in several Houses.

Exception. Admit that it be not constant Residence in one House, but Mutual Relation, that constitutes and denominates a Family: Yet it doth not appear, that they who are supposed to have been Members of Christ's Family did stand in any *Family-Relation* toward him, but only in the Relation of *Disciples* or *Scholars* toward Christ, as their *Master* or *Teacher*.

Answer. 1. Many things might be produced to shew a great Analogy and Correspondence between a School and a Family: The Scholars are in Scripture stiled the Sons of the Prophets, and the Teacher their Father; Terms by which Family-Relation is express'd. Thus did *Elisba* call *Elijah* his Father, 2 Kings I. 12. And with the same Compellation did *Naaman's* Servants address themselves to him, 2 Kings IV. 13.

1 Sam. XIX. 20.
2 Kings IV. 28, &
VI. 1.

My Father, if the Prophet had bid thee do some great thing—— Let any one observe what is spoken of the Schools of the Prophets, and he

will perceive that they differed little or nothing from their Families.

2. All do grant, that those whom we account to have been Members of Christ's Family, were his Disciples, : Let us then attend to that distinction which the Gospel puts between Christ's Disciples, of which there were two Ranks, or Kinds: Some were Disciples at large only; others were so in a more strict or appropriate manner. And this distinction was made by our Lord himself, *Luke VI. 12.* And he called his disciples unto him, out of which he chose twelve, whom he named Apostles. And it is added in *Mark III. 14.* That Christ ordained that these Twelve should be with him; and did always attend him whithersoever he went, as his proper Domesticks.

3. Between Christ and these Twelve, there was not only the Relation of Teacher and Scholars, but also the Family-Relation of Ma-

ster

ster and Servants. This is confirmed by Proofs of all kinds. (1.) Christ supposeth it in his Discourse with them, *Matth. X. 25. If they have called the master of the house Beelzebub, how much more shall they call them of his household?* (2.) The Relation between Christ and his Apostles was known and taken Notice of by others, *Matth. XVII. 24.--- Doth your master pay tribute?* (3.) This was the Title which they ordinarily gave him when they spake to him, *Joh. IV. 31. Master, eat.* *Mark IX. 5. Master, it is good for us to be here.* (4.) And the same stile did they use when they spake of him, *Mark XIV. 14. The master saith, where is the guest-chamber, where I shall eat the Passover with my Disciples.* (5.) Our Lord himself doth attest and confirm this Relation, *Joh. XIII. 13. Ye call me Master, and Lord, and ye say well, for so I am.* It would be very strange, if after all these Testimonies any one should doubt, Whether our Lord Jesus Christ had an Household or Family, or no?

4. They proceed upon a false Supposition, who conclude that our Lord neither had nor could have an Household, because he had not an House; for the contrary may be clearly proved from Scripture. If the Question were put, Whether had Christ any House? The Answer must be, We cannot certainly determine whether (according to our Law-Terms) he had an House in Fee-simple, or were in the strict sense, the legal Proprietor of one: Or, Whether he had a rented or hired an House, such as *Paul* had at *Rome*, *Acts XXVIII. 30.* Or, whether he was accommodated with one by some of his Friends

Friends or Followers; for it is certain that they provided Maintenance for him, *Luke VIII. 3.* — *And many others. which ministred unto him of their substance.* From whence we may in all probability conclude, That they who furnished him with other Necessaries, did also take care for an *Habitation* for him. But we need not be too scrupulous in this Enquiry; it is sufficient that the Scripture assures us, that our Saviour had a Residence, *John I. 38, 39.* — *Master, where dwellest thou? He saith unto them, Come and see.* And yet more distinctly, *Matth. IV. 13.* *And leaving Nazareth, he came and dwelt in Capernaum, which is therefore called His own City, Matth. IX. 1.* His own City could not be, because of his being Born there; For on that Account *Bethlehem* was his own City, *Matth. II. 1.* Nor because he had there his Education, for that was at *Nazareth, Luke II. 51. and Chap. IV. 16.* And when he came to *Nazareth* where he had been brought up, which was thereupon reputed his own Country, *Verse 23.* *Whatsoever we have heard done in Capernaum, do also here in thy Country.* But after that Christ had entred upon the Solemn and Publick Exercise of his Ministry, and called his Disciples, He, with those Twelve whom he had Selected to be his constant Attendants or Servants; He, with them, ordinarily dwelt in *Capernaum.* and there as a Citizen or Inhabitant he paid the Tribute-Money, *Matth. XVII. 24. &c.*

By what hath been alledged, I think it is proved sufficiently, that our Lord Christ had his Household or Family. We shall now pro-

ceed to Enquire, What may be produced for the Establishment of Family-Worship, from our Saviour's Example? And several manifest Footsteps thereof are Recorded for our Imitation; as

1. Besides his Publick Preaching to his Auditory at Large, he privately taught and instructed his own Domesticks: Thus he spent a great part of the Night that preceded his Passion with them, the Breviat of which Heavenly Discourse is Registred in the XIII, XIV, XV, XVI. Chapters of the Gospel according to St. John. Neither was this the only time that he spent in their Instruction, but it was ordinary and customary for him to do so: Here it may be of singulrr advantage to observe, What Course he took to carry on their Improvement. (1.) He questioned them about those things which they had heard from him in his Publick Preaching, and thereby he took an Account of them, both of their *Attention and Proficiency*, Matth. XIII. 51. *Jesus saith unto them, Have ye understood all these things? They say unto him, yea Lord.* Hear is a leading Precedent for Heads of Families to take an Account of their Children and Servants, after their attendance upon the Preaching of the Word. This would excite them to give the more diligent heed unto the things that are spoken, when they know, that they shall be asked touching the things which they have heard. (2.) Our Saviour Repeated, Explained, and Inculcated upon them in private, what he had taught them in Publick, and answered such Questions or Doubts as they propounded to him.

him, *Mark IV. 34. And when he was alone, he expounded all things to his disciples.* We find frequent mention made of his Disciples Application of themselves to him, for farther clearing up to them, such things as were not well understood by them; as *Matth. XV. 15.— Declare unto this Parable.* *Mark XIII. 3. Peter, and James, and John, and Andrew, asked him privately, When shall these things be?* And the like we find in many other Places. Let this excite and encourage Children and Servants when Sermons are repeated, modestly and humbly to mention such things as seem obscure or uncertain to them, and to desire to have them more clearly explained, or more fully proved; and let Heads of Families be exhorted to meditate much on the things which they have heard, that they may the better understand themselves, and so be enabled to teach others; and that they readily and cheerfully allow such as are teachable to ask them pertinent and profitable Questions. Thus did our Lord instruct his Family.

2. Our Saviour prayed with his Domesticks. Which is another Instance of Family-Worship.

Luke IX. 18. And as he was alone praying, his disciples were with him. Tho' it be said that Christ was alone, yet doth not that denote solitary or secret Prayer; but private or Family Prayer: For it is said, that

—ὁ τῷ ᾧ αὐτοῦ
ἐφ' ὃν καὶ μαθηταὶ καὶ οἱ μί-
κροι.

Καταμύνας ἡσυχίας, ὡς
ἐν τῷ ᾧ, non ut disci-
pulos, excludat. Grot.

ὅτι δὲ ἱεράτω κατὰ μί-
κροι.

his Disciples were at Prayer with him. So that the noting of this Circumstance was to let us

know

know, that Christ was alone; that is, the Multitude (which commonly flockt after him) not being present, but his Domesticks only; as may more fully appear, *Mark IV. 10.* *And when he was alone, they that were about him---asked him.* The Evangelist speaks of Christ's Praying alone with his Disciples, as of a thing that was Customary with him; and so he mentions it again, *Luke XI. 1.* *And---as he was praying in a certain place, when he ceased, one of his Disciples said unto him---viz. one of them who had joyned with him in Prayer.* Thus we have also Christ's Example for Family-Prayer.

3. Christ and his Twelve Disciples, that is his Domesticks, sang Psalms together. *Matth. XXVI. 30.* *And when they had sung an Hymn (or Psalm, in the Margent) they went out---* I will not injure the Patience of the Reader, by desiring him to accompany me, while I make Excursions, to enquire, what kind of Hymn it was, that our Saviour sang with his Disciples? Whether it were one composed and accommodated to the Paschal Solemnity, or whether they sang one or more of the Psalms of David? Learned Men think the latter to be the most probable. And such as are best exercised in the Jewish Learning, do from their Authors tell us, That it was their Custom in their Paschal Feast to sing several Psalms, beginning at Psalm the CXIII. and to end with Psalm the CXVIII. which the *Rabbins* call, The *Hallel*, or the Praising Song. Neither need we be so curious, as to Enquire into their Modulation, or in what manner they sang? Whether in Tunes set Artificially, or only in a louder, or

or more distinct way of speaking, with some variation, or inflexion of the Voice? Which, probably, was the more Ancient way of saying or singing Psalms.

*Et dixerunt hymno-
dicam. Syr. Cumque
benedixissent. Ar.
Cumq; legissent. Aeth.
Carmenq; Christo quasi
Deo, dicere sic in-
vicem. Plin. Epist.
l. 10. Ep. 97.*

The word used by the Evangelists will not incline us to determine either one way or other; for they say only *ψαλμωσαν*, which is generally translated *Hymno dicto*, When they had said the Hymn. Some render it, And when they had uttered Praises. Neither need

we to Criticize upon the word [an Hymn] how it may be distinguish'd from a Psalm, or Spiritual Song: For the Apostle useth them as equipollent, in *Ephes. V. 19.* and *Col. III. 16.* *Speaking to your selves in Psalms, and Hymns, and Spiritual Songs.* Omitting then whatsoever may be thought Dark, or Doubtful, thus much is clear and certain, That our Saviour praised God with his Disciples: And so, from his Example, another Excellent part of Family-Worship is recommended to us. And thus we have found three Instances of Family-Worship in Christ's Example: The Teaching of his Family, His Praying, and Praising God, with his Household. There can be no colour for doubting, whether Christ did these things, with his Disciples. And yet if any hesitate, or make a Question, whether these were his Family, I shall add one Proof more; and if that will not satisfy, I must confess, that I understand not how a Conclusion can be inferr'd from any Premises whatsoever. And then we must let

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all Reasoning aside, and refuse all manner of Proofs, and go no farther than express words and Syllables; which some so earnestly call for, not only in this case, but in several other momentaneous Doctrines, and Christian Practices; who yet, I believe, do not discern what pernicious and mischievous Consequences will evidently, and necessarily follow upon their Hypothesis, That we receive nothing as a Scripture-Proof, but what is set down there in so many express words. This is a Point we may have occasion to insist upon anon, but I mention it here, that I may give Men the greater occasion, and the more time to think seriously upon it. And now, as to the Argument which I intend to urge to prove, That those Disciples whom he did privately Instruct, and with whom he prayed, and praised God (in the Instances before alledged) were his Family, may be thus framed. They who did eat the Passover together (according to the Institution and Ordinances thereof) were but One Family, or Household. But Christ, and these Disciples did (according to God's Institution) eat the Passover together. Both these Propositions are explicitly set down in the Scripture. That the Passover was to be eaten by every Family apart, *Exod. XII. 3, 4.* — *They shall take unto them every man a Lamb, according to the house of their Fathers. And if the Household be too little for the Lamb, let him and his Neighbour next to his house, take it* — That Christ did eat the Passover with his select Disciples, *Luke XXII. 11.* — *The Master saith unto thee, Where is the Guest-Chamber, where I shall eat the Passover.*

sover with my Disciples? Ver. 14. And when the hour was come, he sat down, and the twelve Apostles with him. If this be not a Proof, I despair of ever being able to prove any thing.

This is what I had to offer touching the first New-Testament-Example of Family-Worship.

2. The Second Example of Family-Worship which I produce out of the New-Testament, shall be the Practice of *Cornelius*, which is recorded *Acts X. 1, 2.* There was a certain man of *Cesarea*, called *Cornelius*---- a devout man, and one that feared God, with all his House. This is so plain and pregnant a Proof, that *Cornelius* did maintain Family-Worship, that I cannot conceive what Paraphrase can be made use of to Illustrate it, but the multiplying of words will rather darken it. Let such as require and call for an expresse place of Scripture, make the Experiment, how the words mentioned are to be understood, if Family-Worship be excluded. For, (1.) Here is something mentioned touching *Cornelius* besides his Personal Devotion: For it is said, That he feared God, with all his House. Which Clause must signifie something, or else it is superfluous and impertinent, which none, I hope, will charge the Holy Ghost withal. (2.) That all his House doth signifie all his Household, will, I presume, be granted, unless those who think otherwise, can produce a Patent, which confers upon them both Skill and Authority to make us a new Language: (3.) That to fear God with all his House, doth at least necessarily include, His Worshipping of God, in, and with his Family.

Because the Scripture doth so often use the Phrase of *Fearing God*, and *Worshipping of God* promiscuously; as *Psal. LXVI. 4. All the Earth shall worship thee.* Compared with *Psal. LXVII. 7. --- All the ends of the Earth shall fear him.* Here every Man may see, That to *Worship God*, and *To Fear him*, are equipollent terms. And so in several other places; as, *2 Kings XVII. 37. Ye shall not fear other Gods.* Compared with *Exod. XXXIV. 14. Thou shalt worship no other God.* In that place, which we have now under Consideration, *Acts X. 2. Cornelius is thus described, He was one that feared God with all his House.* And another Person of the like Character, is termed One that worshipped God, *Acts XVIII. 7. And he (Paul) departed thence, and entered into a certain man's House, named Justus, One that worshipped God.* I know not what more needeth to be said, or can be added, to prove, That *Cornelius worshipped God with his Family.*

Instead therefore of wasting words to no purpose, I shall subjoyn some profitable Observations. As,

1. As to the *Extraction* of this *Cornelius*. He was not a *Jew* by Nature, but a *Sinner* of the *Gentiles*, as the Apostle makes the distinction, *Gal. II. 15.* Yet it plainly appears that he out-stript many *Jews* in his Consciencious performance of Religious Duties; which was to his *Commendation*, but to their *Conviction* and *Shame*. And hence we may learn, That it is the

the sin and shame of many, who enjoy great Priviledges and Advantages than others, who (on that Account) are far inferiour to them, do yet go before them in Practical Godliness. They who now magnifie themselves, and despise others, will be cut to the heart, out of Envy and Indignation, when they shall see such admitted into Heaven, and themselves excluded. This our Blessed Saviour represented unto us, upon an Instance very like this of *Cornelius*, who was a Gentile, as was that other Centurion, of whom he testified, That he had not found so great Faith, no, not in *Israel*; and thereupon concludes, *Matth. VIII. 11, 12.* *And I say unto you, that many shall come from the East, and from the West, and shall sit down with Abraham, and Isaac, and Jacob, in the Kingdom of Heaven. But the Children of the Kingdom shall be cast out into outer darkness, there shall be weeping and gnashing of teeth.* I wish there may not be something Analogous here to be found among us; That God is seriously and constantly worshipped in the Families of inferiour Persons, and is not so in the Houses of some that are in Reputation for their great Learning, or Estates, and, it may be, for the Profession of Religion.

2. As to his Religion. He was a *Profelyte*, who had come over to the Jews Religion. The Profelytes are in the New-Testament decyphered by two Appellations. (1.) They are called, *Worshippers of God*. Such an one was *Lydia*, *Acts XVI. 14.* *A certain Woman, of*

med Lydia ——— which worshipped God, heard us. To discover their Extraction, they are called Worshipping Greeks. *Acts XVII. 4.* — And of devout Greeks, a great multitude. And to notifie their Religion, they are called Worshipping Profelytes. *Acts XIII. 43.*

σεβομένη τῇ
θεῷ.

σεβομένων
Ἑλλήνων.

σεβομένων
προσηλύτων.

— Many of the Jews, and Religious Profelytes.

The Jews ranked the Profelytes in two Orders.

(1.) There were those, whom they termed *Profelytes of the Covenant*, or of Righteousness. These were circumcised, and observed all the Rites of the *Mosaical Law*; as the Apostle intimates, *Gal. V. 3. I testifie again to every man that is circumcised, that he is a debtor to do the whole Law.* These were incorporated into the Jewish Church, and differed nothing in Religion from the Natural Jews. (2.) There were those, whom they named *Profelytes of the Gate*, or Sojourners. These turned from Idols to serve the living and true God: But they were not circumcised, neither did they observe the *Mosaical Rites*. They were not only distinguished from Jews, as *Acts XVII.*

27. Therefore he disputed in the Synagogue with the Jews, and with the devout Persons. But the Jews kept

τῇ Ἰουδαίᾳ,
ἢ τῇ σεβο-
μένῃ.

them at a distance from having so much as free and familiar Conversation with them; as *Peter* tells this *Cornelius*, *Acts X. 28. To know that it is an unlawful thing for a man that is a Jew, to keep company, or come in to one of another Nation: Though he had turned from Idols, and served the true God, only yet because he was*

not

not circumcised, nor bound himself to all Me-
saical Observances, he was thought to be one
who was to be avoided ; such a worshipper of
God was *Cornelius*, and many others. Here
note, a Man may be an Holy Worshipper of
God, though he come not up to the pitch of
some others in Ceremonials, or Matters of free
Observance. (2.) These Proselytes were stiled,

such as feared God. *Acts XIII. 16.*
2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000
 Men of Israel, and ye that fear
 God, give audience. And again,
Ver. 26. — *Children of the stock of*

Abraham, and whosoever among you, feareth
God. Here such as feared God, are manifestly
 distinguished from the Men of Israel, or Chil-
 dren of the stock of *Abraham*. And both these
 Characters of a Proselyte are given to *Corne-*

lius, that he was, A Devout Man,
 an Holy Worshipper, and one that
 feared God. I have said so much
 of the Character of *Cornelius*, as

to his Religion, because I hoped it might help
 some to understand those Passages that have
 been mentioned touching them that worshipped
 God, and that feared God ; and therefore I
 shall add only this brief Note, That the Fear
 of God is the *Principle* and Spring of all Holy
 Worship.

3. As to his Employment. *Cornelius* was a
 Centurion : That is, he was a Captain, and
 had Soldiers under him, and yet he feared God
 with all his House. Hence we may learn, That
 a Military Profession, and Sincerity in Religion,
 are not incompatible. The bearing of Arms
 doth not discharge Men from Worshipping of
 God,

God, in any of those ways that are appointed by him. Let Martial Men who are Commanders, write after the Copy of this Devout Captain, *Who gave much Alms to the People, and prayed to God alway, and feared God with all his House.* This is the Character which is given of him, and attested by the Holy Ghost. And let Private Soldiers take notice, that Serious Godliness is not to be exterminated out of those who are of their Rank and Order. For some such had *Cornelius* in his Company, for it is registred here in *ver. 7.* *That Cornelius called two of his Household Servants, and a devout Soldier, of them that waited on him continually.* What an Excellent Captain was here, who seasoned his Servants, or Domesticks, and also his Soldiers with the Knowledge and Fear of God? And Happy are those Servants, who have such Masters: And those Soldiers, who have such Commanders.

4. Look upon *Cornelius*, as to his *Domestick Relation*, so he was a Godly Master of a Family. He was in his Personal Capacity, a Devout Man. As to his Relative Capacity, he was one that feared God, with all his House. These two stand together in very close and inseparable conjunction. As it cannot rationally be expected, that he should make Conscience of promoting Religion in the Power and Practice of it in his Family, who is himself destitute of the Principle thereof. So, it cannot be well supposed, that a Person truly Godly should take no care to promote the Worship of God

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in his Family. Upon this a very good Interpreter leaves this Remark: It is not lightly to be passed over, that the Holy Ghost bestows this Elogy upon *Cornelius*, that he had, as it were, a Domestick Church. For a true Worshipper of God will not endure (as far as he can help it) that Religion should be banished out of his House. How can that Master of a Family expect to be served and obeyed by those who are under his Care and Government, if he permit them to despise, affront, and provoke the great and blessed God?

3. There is also one thing more, which deserves our singular Remark, touching this *Cornelius*, that this Grace was vouchsafed to him by God, that he was the first among the Gentiles to whom the Gospel was preached by God's special Appointment. The Holy Ghost bestows the whole Tenth Chapter of the *Acts* in recording many strange and surprizing Circumstances, that led the way unto, and were all along conspicuous in this blessed Enterprize, the refusal whereof I recommend to the Serious and Judicious Reader. The Apostle *Peter*, who was employed therein, gives a large and distinct Narrative of the whole Translation in *Acts* XI. 4. *Peter rehearsed the matter from the beginning, and expounded it by order unto them.* And he toucheth upon it again in the first Council that was held at *Jerusalem*. *Acts* XV. 7. ----- *Ye know, how that a good while ago, God made choice among us, that the Gentiles, by my mouth, should hear the Word of the Gospel, and believe.* Whoever shall ponder these things, will,

will, I am confident, think it very worthy of Observation, That this Person, who was, as the First-Fruits of the Conversion of the Gentiles, should be set as a Pattern of Piety to them, who should afterwards believe, to take care of Family-Religion. As under the Old Testament, *Abraham*, who was with his Seed taken into a Covenant of Peculiarity, was also signalized for his Care about Family-Worship; as hath been at large declared in the former part of this Discourse. So also in the New Testament, *Cornelius*, in whom was lay'd the Foundation of the Gospel-Church of the Gentile-Converts, is also commended for the same Reason, and on the like Account.

The Third and last Example which I produce for Family-Worship, out of the New Testament, is that of Family-Churches, which was hinted at toward the beginning of this Discourse. If the Argument for Family-Worship deduced from them, do not appear so clear and cogent in the Eyes of some, as to force its way into the minds of such as resolve not to yield to any, save irresistible Evidence. Yet it is not to be despised, or cast aside as useless, because so many Learned and Godly Persons have with great Confidence and Zeal periwaded and encouraged those that seriously mind Religion, to maintain, cherish, and exercise it in their Families, that their Houses may be modelled and conformed to the Pattern of those Domestick Churches (as

Calvin calls them) which The Interlin. the Vulg. Latin, and others translate. τὴν κατ' οἶκον αὐτῶν ἐκκλησίαν. Ecclesiastice Domestice.

are mentioned in St. Paul's Epistles. Whatsoever may be concluded and determined concerning these House-Churches, yet thus much will stand firm against all Assailants, That God was worshipped in them. For to suppose a Church, that is, any Holy Society, greater or smaller, to meet together, that they might conjunctly make their Application to God, and yet no Religious Worship to be performed, is to fancy a Sun without Light. I am very desirous to contract this Argument, and therefore I shall attempt two things only.

(1.) To lay the Places, wherein these House-Churches are mentioned, before the Reader, and subjoyn the Judgment of some Interpreters touching them. (2.) I shall make a few brief Observations, which may respect the Subject of this Discourse.

The Places that speak of these Domestick Churches are four, and all of them in St. Paul's Epistles, viz. *Romans XVI. 5. --- Likewise greet the Church that is in their House.* 1 Cor. XVI. 19. *Aquila and Priscilla salute you much in the Lord, with the Church that is in their House.* Colos. IV. 15. *Salute the Brethren --- and Nymphas, and the Church which is in his House.* Philemon, ver. 2. --- *And to the Church in thy House.*

That which is to be enquired into, is, what is meant by the Church in such or such an House? There are but two things (that I know of) that were ever offered by any, as intended by that Expression. (1.) That, by the Church in such a House, we are to understand the Family, so Religiously framed and ordered.

ordered, that it might well be denominated a Church. And in this Channel the broadest Stream by far doth run. The adding of some Instances, will, I suppose, be grateful and useful to the Reader.

Rom. XVI. 5. --- *The Church in their House.*]

It is a very Honourable *Encomium*, when the Name of a Church is given to a Family. And it is fit that all the Families of the Faithful should be so ordered, that they may be as so many little Churches, *Calvin in locum. Grotius* (as quoted by *Pool*) gives not only his Opinion, but also his Reason. It is credible (saith he) that when *Paul* wrote this Epistle, there were not then any Common Assemblies of Christians at *Rome*. And at such a time, every House is a Church. *Da. Pareus* determines, That the House, or Family of every Believer, how small soever it be, may be called a Church. *Esthius* (a Papist) cited in *Pool's Synopsis*, Thus declares himself: The Name of Church, as the Apostles made use of it, doth signifie any Congregation of the Faithful, though it be small and private, even of one House only.

1 Cor. XVI. 19. --- *With the Church that is in their House.*] It is evident, that *Paul* commends the Family of *Ecclesiola*. *Aquila* and *Priscilla*, as if it were a certain little Church. *Beza in Annot.*

Col. IV. 15. *Nymphas* --- *and the Church in his House.*] Even a small Meeting of Believers, as that of a Family useth to be, deserves the Name of a Church. *Piscator*. When the Apostle speaks of the Domestick Church of *Nymphas*, we should take notice, that in descri-

bing one Family, we may learn what all the Families of Christians ought to be, even to many little Churches.

Philemon, Ver. 2. — And to the Church in thy House.] That is, To thy whole Family, which is Christian — Even three make a Church, as *Tertullian* testifies. *Grotius*, in *Pool's Synopsis*. The House and Family of a Believer, how small soever it be, may be called a Church. *Phil. Pareus, in locum*.

These Testimonies are sufficient to shew, That by the Church in such or such an House, Interpreters of good Note, do understand the Families themselves.

2. There are some who think, That the Houses specified, are termed Churches, because the Church or Congregation did ordinarily meet in those Houses, for the Celebration of Divine Worship, and the Administration of God's Holy Ordinances; as Preaching of the Word, Praying, and Praising God together. This Opinion is mentioned by *Pareus* and others, but pleaded for especially by the learned *Mr. Joseph Mede*, in his Dissertation touching Churches, that is, Appropriate Places for Christian Worship, both in, and ever since the Apostles times. In which Dissertation, *pag. 20.* he recites all the Places before alledged, and then thus concludes: "Which I understand not to be spoken of their Families, as it is commonly expounded, but of the Congregation of the Saints, there wont to Assemble for the performance of Divine Duties. And afterward, *pag. 21.* "I am not the first (I think) who have taken the words in such a sense. Occur

"*menius,*

"*menius*, in two or three of those Places (if I understand him) goes the same way, though he mention the other Exposition also. As to that of *Aquila* and *Priscilla*, *Rom. 16*. They were so Eminent for Vertue, that they made even their House to be a Church: Or this is spoken, (*viz. The Church in their House*) because all their Domesticks were Believers, so that their House was a Church. Thus far *Mr. Mede*.

Our very Learned and Pious Bp. *Davenant* (according to the sweetness of his Healing Temper) is content to take in both the mentioned Interpretations together:

That the House of *Nymphas* is stiled a Church; both because the Congregation did use to meet there for Religious Worship: And also because he did order his Family in a Christian manner, and did daily accustom them to the Exercises of Religion.

*Davenant
Comment.
in Epist. ad
Colos.*

Having thus fairly and clearly laid before the Reader the Judgment of Learned Men, touching those Domestick Churches mentioned in *St. Paul's* Epistles, I shall make a few Observations upon the whole matter. As,

1. I do observe that Expositors, both ancient and modern, (as far as I understand) do generally favour that Interpretation, which saith, That in the Places wherein Domestick Churches are spoken of, are meant Religious, well-ordered Families. And that *Mr. Mede*, who would have them so denominated, because the Congregation used to meet in them for Religious Worship, doth ingeniously acknowledge,

That the places are *commonly expounded* to have been the Families themselves. And afterwards, *That he thinks, that he is not the first*, who took them for Places where the Congregation assembled. And then, *That Oecumenius (if he understand him)* may encline to this Opinion, though he mention the other also, which determines, That Families are there intended. Upon the Allegation of that Writer only, who is but of Inferiour Note, both in Time and Esteem, I collect that if any of the more Ancient or Eminent Doctors, had any thing in them, to have befriended Mr. Mede's Opinion, that then, he who was so much versed in them, would undoubtedly have produced their Testimonies.

2. I Observe, That if the Church in such or such a House, do signify the Family; then I suppose, that none can reasonably refuse this as a sufficient Argument, by which Family-Worship may be established. Because if a Domestick Church be admitted, then of necessity Family-Worship must come in also. For a Church without Worship, is but a Cloud without Water.

3. I Observe, That though it were granted as a thing unquestionable, That those Domestick Churches were only Families: Yet this can be no prejudice to the Dignity, nor relax the Duty of Congregational Churches, who are still bound to meet for Religious Worship, in such convenient places, as the gracious Providence of God shall please to afford them. Because Family-Worship and Publick Worship, do very well accord and embrace one another.

4. I Observe, That there may be a Meeting for Religious Worship of such Persons, as may be denominated both a Family and a Congregation, in the strict acceptation of the terms. Because a Family may be so large, and consist also of so many Members, as may furnish sufficient Materials to constitute a Congregation, in which the stated Worship of God may be ordinarily ministered: As Preaching the Word, Joynt-Prayers and Praises, and Holy Sacraments.

Having thus discharged what I undertook, I shall conclude this part of my Discourse concerning Family-Churches with two wholesome Documents (as himself calls them) of Excellent Bishop *Davenant*. (1.) "It rests upon every Head of a Family, so to order and exercise his Household in the true Religion, that his *House* may deservedly obtain the Name of a *Church*. Thus did *Abraham*, to whom God gave this Testimony, *Gen.* 18. 19. For I know him, that he will command his Children, and his Household after him, and they shall keep the way of the Lord. And *Josh.* 24. 15. — But as for me and my House, we will serve the Lord. (2.) They are unworthy of the Name of Christians, who (as to Religion) take no care of their Domesticks, *Popinas*. but suffer their Houses to be defiled with Luxury and Drunkenness; so that we may more truly call them Ale-Houses, than Churches.

Thus have I traced Family-Worship, by its apparent foot-steps, through both the Old and the New Testament. I grant that several other Examples might have been produced, yet those

which have been alledged, are abundantly sufficient to answer the End to which they were designed, which was to manifest, That Family-Worship was always used by the People of God. I also freely acknowledge, That the Examples insisted upon by me, might have been far better improved, had they been managed by an abler Undertaker, and all that I pretend unto, is only that I endeavoured to render them useful to the clearing of the Subject of the present Discourse, without Reflexions, or Exasperations of any, who consent not in all things with my Apprehensions. And thus would I now very gladly put a Period to these Papers, which have already been carried on to a length far beyond my Intention, or Expectation. But I find that I cannot as yet conclude my own Pains, or the Reader's Patience, but must employ both a while longer, that I may give more full Satisfaction (as far as I am able) to such as will concern themselves about a Subject of this Nature.

Objection. There are some, who (though compassed about with so great a Cloud of Witnesses) may Reply upon me: You have brought us good store of *Examples*, but we expect *Arguments*, and do still call for *Scripture-Grounds and Reasons*, by which Family-Worship may be established, and enforced.

Answer. I earnestly entreat those that make this Demand, that they would lay aside Partiality and Prejudice, and to allow so much leisure to their Thoughts and Affections, as sedately to attend unto, and judiciously to weigh the things that I humbly and freely shall lay before

fore them, as being (in my Apprehension at least) very necessary to be attended unto in all Debates that are to be determined and decided by Scripture-Proofs, or Arguments. As,

1. That Scripture-Examples (in those things which are therein propounded for our Imitation) are very good Scripture-Arguments. Because we are commanded to follow them in our Practices; this is frequently inculcated, as *John XIII. 15. For I have given you an example, that ye should do as I have done.* James V. 10. *Take my brethren the Prophets, for an example of suffering affliction, and of patience.* 2 *Thess. III. 7. For your selves know, how ye ought to follow us.* Heb. VI. 12. *That ye be not slothful, but followers of them, who thro' faith and patience inherit the promises.* But I need not to produce more Testimonies to assure or confirm this Position, That Scripture-Examples in those things, which are common to all the Children of God, have the binding Power and Authority of Precepts; because those very Examples are supposed to be warranted, and enforced by Divine Commands. This hath been done already in this Discourse, especially where the Example of *Abraham* was insisted upon. I shall therefore now dismiss it, having added our Blessed Saviour's Admonition, upon the Proposal of a good Example, *Luke X. 37. Go, and do thou likewise.*

2. Though other Arguments (besides Examples) should be offered, we may notwithstanding be still at an uncertainty whether they will be admitted or not, if they be taken out of such Topicks, as they who are contrary-minded

minded shall think themselves priviledged to reject at their pleasure. Unless therefore we resolve to continue the Combats of the *Andabate*, (that is, to fight blind-fold) or, in the Apostle's Phrase, *To beat the Air*, I suppose it very expedient, that it be resolved, what Arguments shall be allowed and admitted for Scripture-Proofs: This I think to be a modest, and a necessary Demand, because some will exact such Arguments, as are not congruous to the Matter under debate, and then it will be unreasonable to say, we will have such, or none. Others, when they are pressed with evident Reasons; that militate against their Opinions, retreat to this, as their Strong-hold, We will have none of your Reasonings; bring us the express words of the Scripture, or we will not be satisfied. This is a very hard Case indeed, when Men will not yield to *Certain Truth, sufficiently and clearly proved*, unless they may have the liberty to assign and approve the Arguments that shall convince them, otherwise they will not admit of them, nor value them, how cogent soever they be. Do Men think themselves priviledged, by the carriage of the Apostle *Thomas*, and suppose that his Weakness shall Patronize all their Willfulness? I am perswaded that if some Men would but attentively read, and ruminare upon that History which is recorded in *John XX. 24. 25. &c.* they would blush to see their own Temper there reflected, as in a Mirror. The rest of the Apostles assured *Thomas*, that the Lord Jesus was risen from the Dead, and that themselves had seen him. But this would not satisfy him; and he declares farther,

farther, that he never would be satisfied, unless it were in his own way. *Except I see in his hands the print of the nails, and put my finger in the print of the nails, and thrust my hand into his side, I will not believe.* I know not at which we may wonder most, his stiffness, or his weakness. Might it not have been enough, if he had seen the wide holes made through our Saviour's Hands by the great Nails that were driven through them? No, but he must also put his Finger into them. Could not the gaping Wound made by the Spear in our Saviour's Side speak loud enough? No, but he must thrust his Hand into it. Alas! what is Man, when he becomes vain in his Imaginations, and disordered by his Passions? On the other side, how astonishing was the Meekness and Tenderness of our Compassionate Redeemer! He condescended to Cure his Disciple's Infirmity (or rather Peevishness) in his own way. The Physician signs the Bill, which was the Patient's Prescription: But withal he shews him his Error, and doth admonish others to beware of the like Folly, which could never afterward be rectified by that Application, ver. 29. *Thomas, because thou hast seen, thou hast believed: Blessed are they who have not seen, and yet have believed.* They who must treat with some Persons, not only about the Subject of this Discourse, but also in many other Instances, will not think this Digression to be impertinent.

3. There are many *Important Truths*, which I trust will be granted by all that own themselves to be Christians, to have been sufficiently proved

proved by most strong and convincing Arguments, by those who produced the Scriptures to attest them, in which the Conclusion that was to be proved, is not to be found in the Scriptures in so many *express words*. This will be made more intelligible to every man's Understanding by two Instances (among many others that might be produced.)

1. The Sadducees denied, That there should be any Resurrection of the Dead. This Error our Blessed Saviour refutes, and proves the Truth, which was contradictory to it, by a Testimony out of the Scripture, *Matth. XXII. 31, 32. But as touching the Resurrection of the dead, that which was spoken to you of God, saying, I am the God of Abraham --- God is not the God of the dead, but of the living.* It is possible, that if this Proof had been brought against some of the Disputants of our Times, they would have rejected, if not despised it, and said, What is this to the purpose? Here is not one word of the Resurrection of the Dead. But I hope that all who bear the Name of Christians, will pay so much Reverence to the Word and Wisdom of God, as to acknowledge that our Lord did make use of such a Proof as was pertinent and adequate to that Truth, which he intended to confirm by it. Let us then observe his procedure in framing his Argument. First, he lays down that which is asserted in the Scripture, *viz.* That God (long after the time of *Abraham's* Death) declared to *Moses*, That he was still the God of *Abraham*: And then by Argumentation and Deduction, he infers the Conclusion, that *Abraham* shall

shall undoubtedly be raised from the Dead; because that Person must needs be perfectly, and compleatly Happy, who hath the Lord for his God. But if *Abraham* should be for ever kept under the Power of Death, he could not be perfectly and eternally Happy. And so here is a Scripture-Proof, That the Dead shall be raised.

2. *Paul* did prove from the Scriptures, That *Jesus* was the promised *Messias*, to the Conviction of the Unbelieving Jews. *Acts* XVII. 2,

3. And *Paul* -- reasoned with them, out of the Scriptures, opening and alledging, that *Christ* must needs have suffered, and risen again from the dead. And that this *Jesus*, whom (saith he) I Preach unto you, is *Christ*. And how did he prove his Assertion? (1.) He Reasoned, or Disputed, as a Logician.

(2.) His Proofs, or Arguments were taken out of the Scriptures.

(3.) He did produce his Conclusion, as laid down in Scripture, not in so many express words, but as deduced from thence by necessary Consequence. Though we cannot shew, how, or in what words he framed his Argument, yet we may perceive, how a solid and unanswerable Argument may be formed out of the Scriptures to prove that *Jesus*, whom *Paul* preached, was the promised *Messias*, who was spoken of by *Moses* and the Prophets, thus: He who had all the appropriate Characters by which the *Messias* was described and notified, was undoubtedly the *Messias* intended by them; and might be as certainly known thereby, as if he had been expressly named. But all those appropriate Characters

acters did meet and terminate in that Jesus, whom *Paul* preached, and in none other. As that he should be born of a Virgin, that the Place of his Birth should be *Betlehem*: That he should come into the World before the expiration of Seventy Prophetick Weeks, foretold by *Daniel*. That *Messias* should be cut off, That they should pierce his Hands and his Feet, That they should cast Lots on his Vesture, That though he was put to Death, yet he should not see Corruption, but be raised the third day: And several other such Remarkable Circumstances exactly and punctually centering in Jesus, whom *Paul* preached. Such a Scripture-Proof was judged sufficient by our Lord Jesus Christ himself. *Luke XXIV. 25, 26, 27.* Then said he unto them, O Fools, and slow of heart, to believe all that the Prophets have spoken. Ought not Christ to have suffered these things, and to enter into his Glory? And beginning at *Moses*, and all the Prophets, he expounded unto them in all the Scriptures the things concerning himself. *Paul* disputing with the Jews at *Rome*, took the same Method. *Acts XXVIII. 23.* To whom he expounded and testified the Kingdom of God, perswading them concerning Jesus, both out of the Law of *Moses*, and out of the Prophets, from Morning till Evening.

Upon these Grounds we may maintain with great assurance, That a Proof drawn from the Scriptures, by sound and necessary Consequence, is a good and sufficient Scripture-Proof. I do recommend this Axiom to all that intend to be well-established Protestants, to be maintained and held fast by them. Because it is the com-

mon Artifice of the Papists, to unsettle and entangle those that are weak, by telling them, That the Protestants cannot prove any one of their Doctrines by express words of the Scripture, as that the Pope of *Rome* is not Christ's Vicar upon Earth. That the Bread in the Lord's Supper is not transubstantiated into the true, real Body of Christ; and so of all the rest. If the Arguments they make use of, truly drawn out of the Scripture, be never so plain and full, yet they clamour, Bring us the express words of the Scripture. It is unaccountable with what confidence they can Challenge the Protestants to bring express Scripture for their Doctrines, or else their Arguments are of no validity, when in the mean time they confess, that Purgatory, the with-holding the Cup in the Lord's Supper from the Laity (as they call them) and several others, are not mentioned at all in the Scripture, nor to be proved by Arguments drawn from thence; but by Tradition, or the Churches Authority. I am the more instant in this, because I think it very needful to Advise some, who Profess the Religion of the Protestants, to consider, whose Work they are carrying on (though I believe without any such Design) when they tell us, They will admit of no Proofs by Arguments or Consequences, drawn out of the Scriptures, but press for the Words and Syllables of the Conclusion, to be shewn them in the Scripture. This is that Drug which the Papists do rejoyce to see planted and watered among the Protestants. This is a Device in which they greatly Triumph and Glory. And among them one *Francis Veron*, a
French-

French-man, seems transported beyond all bounds of Modesty. He hath written a Book upon this Subject, and to raise mens expectation of his Performances therein, he puts on his Trappings and Titles of, The Reader in the King's Schools, Doctor of Divinity, Preacher to the King, Deputed by the *French* Clergy to be the Writer in Controversies: These are enough to speak a Person Great and Excellent. And to magnifie this rare Invention, he stiles it, The Muzzle of the Ministers, and assures us, that if this Engine be well managed, and handsomely applyed according to this *New Art* (as he calls it) the very Foundation of Protestantism may be easily demolished and erased.

If any shall blame me for straying thus from my Subject, I assure them I knew not how to come to the end of it, without fetching this compass about. Neither could I understand to what purpose it would be, to multiply more Scripture-Grounds and Reasons for the establishing and enforcing of Family-Worship, until Men will receive Scripture-Arguments for good Scripture-Proofs.

And now, though (as I humbly conceive) a sufficient Number of Scripture-Arguments for Family-Worship have been scattered up and down throughout this whole Discourse; yet having endeavoured to bring to an issue that Question, What Arguments ought to be accepted and admitted for Scripture-Proofs? I shall (to make full Measure, and running over) offer some more of them. But, bearing a due respect to the Reader's Disposition, Avocations, or Occasions, I shall propound them the more succinctly;

succinctly; forbearing copious Explanations and Enlargements. And I hope this Brevity will not be interpreted as a diminution of the validity or weight of them. As,

1. I shall Argue from the Nature and Constitution of Families, in which they who thoroughly enquire into them, may easily discover plain Indications, that the most Wise and Holy God did cast them into such a Mold, that they might perceive that he intended and expected to be worshipped in them. If any think it strange, that I refer Families to a Divine Institution, and would have them cast only under his Common Providence: They may please to take notice, that though they were acknowledged to have some Foundation in Nature, yet that is not sufficient to make them incapable of a Divine Institution. Upon due Consideration, it will be found that a Marriage-Relation (which lays in matter for erecting of Families) is much of the same Nature. Marriage, as it comes in under the Law, or Regulation of Common Providence, is diffusive, and reacheth all Mankind; and yet it is an Ordinance of God, sanctified and blessed to his Church and People, and is to be esteemed Sacred among them. The Papists indeed do raise it a step too high, when they advance it to the Dignity and Mystery of a Sacrament, truly and properly so called. The Case is much the same with Families. They are planted all over the World. But the Institution of a Religious Family is by God's Appointment made over to those only who are called by his Name; and so they become Holy Societies, among

among whom God doth vouchsafe his Gracious Presence, and commandeth his Blessing to abide for evermore.

2. Religious Families being of Divine Institution, let us Observe, How that by their very Constitution we may perceive an Engagement to be laid upon them, to Worship God together, and they are excellently molded and qualified in order thereunto. As,

(1.) They are joyned together in one Society, by the Bond of Mutual Relation, which obligeth them to seek and promote the Good and Welfare of each other, according to their respective and mutual Relations. Nature doth direct and engage them thereunto, in all things

of outward concernment; and *see* a very black mark upon them, who are without Natural Affection. *Rom. 1. 31.*

Case of that People must needs be exceeding sad and deplorable, among whom not only Religion, but Humanity also is violated. When things were grown to such a height of Impiety among the Jews, the Prophet brake forth into that bitter Lamentation, *Lam. IV. 3.* *Even the Sea-Monsters draw up their Breasts to their Young Ones: The Daughter of my People is become cruel, like the Ostrich in the Wilderness.* What the reason was, why he compared them to Ostriches, is rendred, *Job XXXIX. 14, 15, 16.* * *The Ostrich leaveth her Eggs in the Earth--- and forgetteth that the foot may crush them, or the wild Beasts may break them: She is hardened against her Young Ones, as if they were not hers.* I could heartily wish, that there were no cause for the like Complaint

among

among us. But alas! there are too many, who cast off the Care of their Families, and give up themselves to Idleness, and spend all that they earn, and more, in Gaming and Debauchery, while their Wives and Children are reduced to want, and extream Necessities. And unless some Remedy be found out, and applyed to put a stop to these Disorders, it will be no wonder, if our Poverty come, as one that travel-
 Prov. XXIV. 34.
 leth, and our Want as an armed

Man. The Design of this Discourse being to promote Religion in Families, I think it very pardonable to have mentioned this Plague of Families, which is destructive to them in all things that concern their Welfare and Prosperity. And now, I shall carry the Argument farther. If Nature teach and bind all the Members of a Family respectively to seek the Incolumity and Prosperity of the whole, as to bodily welfare; Grace should direct and impel them as potently to look after the safety and Salvation of their Souls, which are to be secured by the fear and service of God, and the enjoyment of his Favour and Blessing: This being an evident Truth, That one Soul is more worth than the whole World.

(2.) Families are so disposed, that they have many Opportunities, and great Advantages to assist, and encourage one another in the Exercises of Religion; in regard of their frequent coming together, more than any other Societies are capable of. They meet usually, at the times of Refreshment, by Food, or Rest.
 So

So that, as our Saviour said, in another ca

They may, whensoever they will
Mar. XIV. do one another good. This Argu-
 7. ment is pointed at by God himself

when he enjoyns Heads of Families, diligently to Instruct their Children, he insinuates the Opportunities and Advantages which they have so to do. *Deut. VI. 7.* *And thou shalt teach them diligently unto thy Children, and thou shalt talk of them, when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.* None then can pretend, That they are willing, but they lack Opportunity, for that is nigh them even in their Hands; and if willingness be in their Hearts, nothing hinders them from making use of it.

(3.) God hath made abundant Provision for the securing and promoting of Family-Worship in the Duties and particular Exercises thereof, both by Precepts and Directions. *Deut. VI. 7.* *Thou shalt diligently teach thy Children.* *Ephes. VI. 4.* *And ye, Fathers, provoke not your Children to wrath; but bring them up in the Nurture and Admonition of the Lord.* *Prov. XXII. 6.* *Train up a Child (in the Manner. Catechize a Child) in the way which he should go, and when he is old he will not depart from it.* And many like Injunctions, which have been occasionally mentioned in this Discourse. And instead of repeating or reinforcing them, I desire leave to propound one thing more, which possibly doth not so ordinarily fall under our notice, and entreat the Godly-wise and Judicious to exercise their thoughts upon it. I

humbly

humbly conceive, that it may be esteemed as one signal Instance of God's care for the maintaining and promoting of Family-Religion, that he commended the Sanctification of the Sabbath, to Families in the first place, and then to Magistrates, who are also to look after the Strangers within their Gates. The Fourth Commandment is, *Remember the Sabbath-day, keep it Holy*; and in order thereto, to restrain from every thing that may violate it. *Thou shalt do no work, thou, nor thy Son, nor thy Daughter, nor thy Man-servant, nor thy Maid-servant*—

The Head of the Family, is, in a great measure, responsible for those under his Charge, and ought not to suffer them to profane it, as far as he can hinder them. It is true, he cannot put Grace into them, to enable them to Sanctify it, in the Exercise of Internal and Spiritual Principles: Yet he may see them to spend the Day in the Publick and Private Exercises of God's Worship: Or at least he may restrain them from Profaning the Sabbath. Here let Experience be heard to testify, whether Family-Worship, and the Sanctification of the Sabbath, do not ordinarily thrive, or decline together? If they find it so in the event, they who would preserve Family-Worship in its vigour, should be more vigilant over their Families, to prevent Sabbath-Profanations, which will hardly be kept out, if Remissness and loose Indifferency be once let in; because such a Frame of Spirit will Prey upon the very Vitals of Religion. If Family-Order were more inviolably observed, and Family-Government and Power more vigorously exerted, the

Civil

Civil Magistrate would not find so many profane Sabbath-breakers. But if Family-Governours will continue remiss and negligent herein,

it is high time for Pious Magistrates

Neh. XIII. to put forth the Zeal of *Nehemiah*:
17, 18. *To contend with the Nobles, (as well*

as the Inferiour People) and to go

unto them, What evil thing is this that ye do, and profane the Sabbath-day? Did not your Fathers thus, and did not God bring this evil upon us, and upon this City? Yet ye bring more wrath upon Israel, by profaning the Sabbath.

(4.) Every Family is, by its Constitution, so united, and every Member, by mutual Relations, so knit together, that it becomes One Body; and all are joynt-sharers in the Welfare or Misery of the whole Society. It is with a Family, in this respect, as it is with the Natural Body, *1 Cor. XII. 26. Whether one Member suffer, all the Members suffer with it: Or one Member be honoured, all the Members rejoice.*

Thus it is also in Political Bodies.

Josh. VII. One *Achan*, by his Trespass, brought down wrath upon all *Israel*. *2 King.*

XXIV. 3, 4. Surely, at the Commandment of the Lord, this came upon Judah, to remove them out of his sight, for the sins of Manasseh — which the Lord would not pardon. And in Ecclesiastical Societies, 1 Cor. V. 6. Know ye not that a little leaven leaveneth the whole lump?

Ver. 13. — Therefore put away from among your selves that wicked Person. This also may be experimented in Domestical Societies, and the rather, because their Conjunction and Union is narrower and stricter, and therefore is

more

more directly, and immediately, and sensibly touched and affected. When Evil is found in a Family, all the Members are sharers in it, whether it be the Evil of Sin or Suffering.

There may be found Family-Sins too frequently, in which the whole Body may be guilty: Or if some only be actually and personally Criminal, yet the rest may be partakers in those Sins, either by Consent, or if they do not, in their Place

Jer. VII. 18. The Children, Fathers, and Women, all involved in the same Guilt.

Prov. XXIX. 12. All his Servants are wicked.

and Station, sue for Pardoning Mercy, as *Job* did, who offered Burnt-offerings for the Expiation of Family-Sins; as was shewn, when the Example of *Job* was produced as a Precedent for Family-Religion. And for Family-Reformation, we have *Jacob's* Example, *Gen. XXXV.*

2. And *Jacob* said unto his household, Put away the strange Gods that are among you, and be clean-- To which we may add *Zophar's* wholesome Advice, *Job XL 14.* Let not wickedness dwell in thy Tabernacles. As the Evil of Sin may spread to the whole Family, so may the Evil of Suffering involve all. *Gen. XII. 17.* And the Lord plagued Pharaoh and his House with great Plagues. *Prov. III. 33.* The Curse of the Lord is in the House of the wicked. On the other side, if the Family serve God Religiously, all the Members may partake of God's Blessings. *2 Sam. VI. 11.* The Ark of the Lord continued in the House of Obed-Edom---- and the Lord blessed Obed-Edom, and all his household. *Prov. III. 33.* The Lord blesseth the habitation of the Just.

This may suffice for that Scripture-Argument for Family-Worship, which is drawn from its Constitution, and the joynt-participation of all the Members, in the Good, or Evil, of the whole

2. The Second Scripture-Argument for Family-Worship, may be drawn from the Duty, the Holy Principle, and the Benign Disposition of such as are truly Godly, and may be formed. Every Godly Man is bound to do all the good he can, according to his Calling, Capacity, and Relation. For every

2 Tim. II. 19. Godly Man should be ready for every good work. Most evident

it is, and undenyable, That much good may be done by a Godly Man in the Faithful discharge of his Relative Duties: For the Scripture very earnestly presseth to the discharge of them, and giveth many Direction about them, in regard that the Power of Godliness is therein exercised and evidenced. Very much do ye read of the Relative Duties of Husbands and Wives, Parents and Children, Masters and Servants; which are to be conscientiously observed, as well as any other Divine Commands. It looks then very oddly and unbecomingly, to hear any Persons professing Godliness, to speak jestingly, or sportingly about any of the Instances of Conjugal Duties. However unwise and unwary Men may make a mock of them, yet certain it is that the Power of Religion discovers it self in much Brightness and Excellency, when Professors serve God sincerely and diligently in their proper Stations; and it is a great blemish to Religion, when they are faulty, and justly reproveable on such Ac-

counts. The viewing of some Instances, will make this more intelligible. (1.) When a Religious Man is clothed with the Power and Authority of a Magistrate, it is not enough for such an one to serve God as a good Man, in living Suberly, Righteously, and Godly: But he must serve God as a good Magistrate. Those are very excellent Qualifications, which are to be sought for in those who are to be entrusted with the Magistracy, *That they be able Men, such as fear* *Exod. XVIII. 21.* *God, Men of Truth, hating Covetousness.* And when they come to execute their Office, they ought to act with Resolution. *2 Sam. XXIII. 2.* --- *He that Ruleth over Men, must be just, Ruling in the fear of God.* (2.) He that is entrusted with the Office of a Minister of the Gospel, must not think it sufficient that he be Exemplary in such Graces, as would be very resplendent in a Private Christian: For he must take heed to his Doctrine, as well as to himself. He must Preach the Word, be instant in Season, and out of Season: Rebuke, Reprove, Exhort with all Long-suffering, and Doctrine, that he may be a good Minister of Jesus Christ. It is frequently (and truly) said, That every Master of a Family should be a Prophet, a Priest, and a King, in his own House. A Prophet, not only to Teach himself, as every good Man ought to do, after the Psalmist's Example; *Psal. XVI. 7.* --- *My Reins also instruct me in the Night-seasons;* but also to Teach his Family, *Deut. VI. 7.* *Thou shalt diligently teach thy Children.* A Priest, *Ra. XII. 1.* Not only to present his Body a

living Sacrifice, Holy, acceptable to God: And

to offer up Spiritual Sacrifices, acceptable to God by Jesus Christ.

1 *Ptt.* II. 5. But also to be as it were a Priest,

for his Family, in things pertaining unto God;

as *Jeh* offered Burnt-offerings, for the Expiation

of Family-Sins, and *Abraham* prayed for *Ishmael*,

and our Blessed Saviour prayed, both for his

select Disciples (who were his Family) and

with them, as their Mouth to God. A King,

not only to Rule his own Spirit, and to subdue

inordinate Affections and Passions;

Prov. XVI. (on which account, *He that rules*

32. *his spirit, is better than he that re-*

1 *Tim.* III. *keeth a City:*) But also to Rule well

4. his own House, having his Children

in Subjection. And to Command

Gen. XVIII his Children and his Household —

19. to keep the way of the Lord. He

that doth conscientiously attend unto, and en-

deavour Faithfully to discharge his Duty in

these three Capacities, will not stand in need of

any more Arguments to press him to the per-

formance of Family-Worship.

(3.) The Third Argument for Family-Wor-

ship, may be drawn from those many Injuncti-

ons, which charge the People of God, not to

Symbolize with the Carnal, or Profane Ones

of the World. For God will have

a separation to be made between

the Precious and the Vile: And

cautioneth those who have his Name

called upon them, That they be not

conformed to this World, in evil manners, ei-

ther doing that which is sinful, because others

do so, though they think it strange, that they run not with them into the same excess of Riot, and for that reason will speak evil of them.

Or in not doing that which God hath made their Duty, because others may hate, or despise them for it. In such cases they must fortify themselves in *Joshua's* Resolution:

But as for me, I and my House will serve the Lord. Many and strict

are the Scripture-Commands that enforce this: As *Ephes. IV. 17.* *This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk in the vanity of their mind;* and abundance of other places.

Apply now this Argument, and it will strongly conclude for Family-Worship. For, if those who call themselves Christians do not Worship God in their Families, what difference is there (in this respect) between their Houses and those of the most Barbarous Nations, or the Dens of Robbers? How will they be able to answer our Saviour's Question, *What do ye more than*

others? If any should say, Though we have no Family-Worship, yet we closely follow our Employments, and do not ordinarily admit of Excess and Intemperance to enter into them, though sometimes the Holy and Dreadful Name of God may chance to be blasphemed, and Scurrility, foolish, and filthy Talking be connived at, and other small Irregularities. But are these such Innocent Guests that they may be safely entertained in their Houses? Hath not the Wrath of God for these things

come upon the Children of Disobedience, not only in Personal Judgments, but also in Family-Curses? But suppose, that all things in their Houses were very Regular, yet if they do not Worship God in them, the Question will return, What is there, that may discriminate their Families, from those of sober Heathens? If the destroying Angel were to pass through a Town, or Street, wherein Christians and Pagans dwell together, it may well be feared, that he would not distinguish the Houses of those who are called Christians, if God be not worshipped in them, from the Habitations of others, observing no sign of God's special Presence in them, or any Family-Worship daily offered up to him. There will at the last day be made a manifest Separation between the Sheep and the Goats. And it is doubtless for the Interest and Comfort of those that hope then to be placed at the Right Hand, to be careful to observe all those things, whereby God would have them now to keep themselves apart from them who are to be set on the Left Hand.

(4.) A Fourth Argument for Family-Worship may be drawn from the Principles and Sentiments of Nature, especially when they are approved and invigorated by Scripture. Nature teacheth us to seek the good of others, as well as our own. This was a Maxim greatly valued among the Heathen: No Man is born for himself, our Country, our Relatives, our Friends, do all claim a share in us. The Scripture enlargeth it farther, *Gal. VI. 10. As we have therefore opportunity, let us do good unto all men.* Drive home this Argument. If Family-Worship were Religiously

Religiously maintained, unspeakable is the good that might be done. The Apostle, tho' it were in a matter not very grateful, thought he needed to say no more to perswade to compliance, than this, *How knowest thou, O*

1 Cor. VII.
16.

Man, whether thou shalt save thy

Wife? This Argument carries as much Evidence and Efficacy to bind and encourage us to Family-Worship. In the sincere, hearty, and vigorous exercise thereof, who knows but the Children and Servants may find the Salvation of their Souls (through the Grace and Blessing of God) to be sensibly promoted? For thereby they will be principled in the Fundamentals of Religion, and so fortified against pernicious Errors. They will be seasoned with the savour of Religion, and be habituated and accustomed to the Duties and Exercises thereof. They will be disposed, and exceedingly better capacitated to profit by the Ordinances of God, when Publickly admitted. They will, by the Grace of God, be antidotated against the Poisonous Insinuations, and Evil Examples of the Loose and Profane: And by this means Religion will be preserved and transmitted to the succeeding Generation.

(5.) The last Argument which I shall mention to recommend Family-Worship, shall be, The great *Service* which it may do to the *Church of God*, and unto the *Common-wealth*, in which, by the Providence of God, we are to have our Repose, during our stay in this World. (1.) With respect to the Church of God. He that doth not heartily love the Church, doth not sincerely love Christ himself. For the Church is his Spouse, the Lamb's Wife. It is his Body, the fulness of him

that filleth all in all. Many are the gracious Promises which are made to them who seek and advance its Prosperity. And all the genuine Members thereof will naturally render it all the Assistance which they can regularly contribute to it. Now it is evident, that none can more directly and really befriend the Church of Christ, than they do, who are most diligent and faithful in the promoting of *Family-Worship*. For they replenish the Nurseries with excellent Plants, which may in due time be removed into the Orchard of the Church. They polish and make ready those Living Stones, which without the noise of Axes and Hammers, may be laid in the Spiritual Building of the Temple of God. (2.) Neither will the Common-wealth be less indebted to them, who, in their Families, breed up most useful Members for it. For they who are Religiously trained up under Family-Government, will there learn to be Modest, Humble, Obedient, Diligent, and Frugal. That Kingdom which is well stored with such Citizens, is in the most hopeful way to flourish of any in the World. Were Family-Government more carefully maintained and exercised, many pernicious Disorders would be prevented. Let Experience declare, whether the greatest numbers by far of the Debauched and Rapacious do not issue out of Profane and Irreligious Families? But if any who have had their Education in the Seminaries of Vertue, should prove degenerate Plants (as there may be some rotten Kernels in the fairest Pomgranats) their Vices must be condemned as unexcusable and monstrous. And if their Crimes bring them under the Correction of Justice, we must grant, the Magistrate's Hand should fall most heavily upon them. And yet out of Compassion to them, I heartily beseech the Lord to awaken their Consciences, and to reinforce their former Instructions upon their Hearts, that they may be brought to sincere and saving Repentance; and

that to be made so conspicuous and signal, as somewhat to abate the Scandal which they, by their Exorbitances, have brought upon Religion: And that others, being warned by their Example, may learn, and fear, and do no more wickedly.

These, among others, are, I humbly conceive, sufficient Scripture-Grounds and Reasons, upon which Family-Worship may be established and enforced.

And thus I have (through the help of Christ) according to my weakness, endeavoured to return an Answer to the Question propounded to me. If any expect that I should have continued this Discourse, and to have added Exhortations, Motives, and Directions, and answered several Questions, or resolved the Doubts and Cases that relate to Family-Worship, I must desire them to remember (as I have before intimated) that I was directed only to Answer one Question, and not to write a Treatise. And yet I have taken as many Advantages as I could fairly lay hold upon, to intermingle several of those things (which some may think wanting) throughout the Contexture of this Discourse. And if this mean Work shall yet be esteemed imperfect, I hope the Lord will stir up some others of greater Abilities, to give them farther Satisfaction. In the mean time, if what I have done, may be useful toward the clearing or establishing of the thing it self, I shall greatly rejoice. I have only been employed to lay the Foundation, may others build upon it, and prosper. Such as it is, I commit it to the good Providence of God, and pray that his Blessing may accompany it.

F I N I S.

The Appendix.

Some Arguments for the Performance of Family Duties Morning and Evening.

First Argument is from the Light of Nature, which as it doth dictate to all Men, There is a God; so also, that this God ought to be worshipped. And if to be worship'd, then there must be allowed Times and Seasons for this Worship. And these Times and Seasons are especially when we enter upon any Work which needs God's Help to assist us in doing it, or his Blessing to make it prosperous. And therefore Morning Prayer is due to God by the Light of Nature, when Men enter upon the Work of the Day, And Evening Prayer that they may have Rest and Protection in the Night, and be better enabled in the Work and Duty of the following Day. And to both these is to be added Thanksgiving, which is part of Divine Worship, due to God also by the Light of Nature, and for which we have Occasion and Reason every Morning, and every Evening.

Second Argument is from the first Division God made of Time, which is into Morning and Evening. And therefore God is then especially to be acknowledged in this wise distribution of Time, for the use and benefit of Man. So that Day unto Day uttereth speech, and Night unto Night teacheth knowledge. And we are especially to take notice of these times, wherein God is Teaching and Speaking to us.

Third Argument is from the Scriptures, both of the Old and New Testament. In the Old Testament we read of the Morning and Evening Sacrifice. Which hath a Moral as well as a Typical Signification: That God is to be worship'd Morning and Evening. And the Psalmist speaks of showing forth God's loving kindness in the Morning, and his faithfulness every night, Psal. 92. 2. And David saith, *At Morning, Noon, and Evening will I pray, &c.* Psal. 55. 17. which doth include this Morning and Evening Prayer. And in the New Testament we are commanded to *Pray continually*; not as the Eucharists, or Missals, but a constant course of Prayer is intended; and a constant course of doing a thing is expressed by doing it Day and Night. As 'tis said of Anna, *She continued in Prayer and fasting night and day*, Luke 2. 37. And Paul, *Night and day praying exceedingly*, 1 Thess. 3. 7. And the Widow indeed continued in Supplication Night and Day. And some think, when the Apostle saith, *Pray continually*, he alludes to the Morning and Evening Sacrifice, which is called the Continual Burnt-offering. And the Jews had their hours of Prayer, which were at least twice a day.

The Fourth Argument is from the general Practice of the Godly in all Ages. And great regard ought to be had to it, lest by doing otherwise, we give Offence against the Generation of the Righteous; and do that which is not of good Report, which the Apostle doth caution against, *Phil. 4. 8.*

The Fifth Argument is from the Apostle's Exhortation, *Phil. 4. 6. In every thing let your Supplication be made known to God with thanksgiving, &c.* which cannot imply less than Morning and Evening Prayer and Thanksgiving.

The Sixth Argument for Family-Worship is, Because every Man is obliged to promote the Worship of God to his power, within that Sphere where-

in God hath set him. And therefore Master Families are to do it in their Sphere. As *Job* said, *I and my House will serve the Lord*, which implies a constant course of Service, *Job*. 24. 15.

The Seventh Argument, Because God is acknowledged in all our ways, that he may direct our steps, *Prov*. 3. 6. Which cannot imply more than Morning and Evening Worship.

The Eighth Argument: We are to come to the Throne of Grace for Mercy in every time of need. And we have need of Mercy especially in the Morning, and every Evening, *Heb*. 4. 16. Which is Mercy well timed, as the *Greek* word *Charis* doth import in that place.

But I deny not in many Circumstances of Religion we are left to Christian Prudence: And deny not also, but under the Gospel we are not bound unto Circumstances of Time, Times, and Places as under the Law; as about Circumcision, Passover, Fasting, Festivals, &c. But what Christian Prudence doth direct may most conduce to the Honour of God, and the Interest of Religion is not an Indifferent thing, and therefore a Duty. And so Morning and Evening Worship is hereby made a Duty.